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VOL. XL. MILWAUKEE, WISCONSIN.—JANUARY 16, 1909. NO. 11

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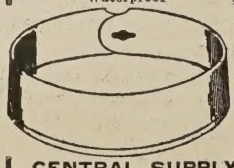

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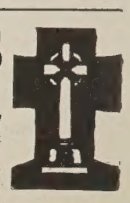

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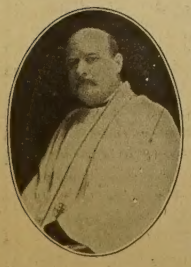

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EVERY human soul has the germ of some flowers within; and they would open if they could only find sunshine and free air to expand in. I always told you that not having enough of sunshine was what ailed the world. Make people happy, and there will not be half the quarrelling or a tenth part of the wickedness there is.—*Mrs. L. M. Child.*

WHATSOEVER.

FOR THE SECOND SUNDAY AFTER EPIPHANY.

"The wedding guests are met,
The urns are duly set,
Even as the Lord had taught His own of old.
Filled are they to the height
With water pure and bright;
Now pour them out; 'tis done, and purest wine behold!"

WITH what emotions would our hearts thrill if, as adults, we first heard of the wonderful manifestation of Christ's power in this, the beginning of miracles! Yet, although we have known it from our earliest years, the incident is never old. Each verse of the narrative is replete with meaning. The Bible is full of hidden treasure, and the Psalmist says, "I am as glad of Thy word as one that findeth great spoils." Our Lord longed to manifest His power. He longed for people to believe in His divine mission. Now, at the request of His mother, He turns the pure water into sparkling, life-giving wine, even as now the wine upon the altar becomes His most precious Blood. Then the disciples believed on Him. They had longed for some sign that would prove to their dull minds His Messiahship. They were to witness other miracles later on, but this, the first, must always have held a most prominent place in their hearts.

The fathers give various mystical interpretations of it. They believed it to be symbolical of the passing away of the old dispensation. St. Cyprian applies it to the admission of the Gentiles into the Church. St. Augustine declares that it is the evangelical interpretation of the Old Testament. Writing of it the saintly Keble says: "The sacramental touch of the Church is the touch of Christ, and all this depends on the verity of the Incarnation; therefore His mother is especially instrumental in it, besides being, as nearest to Him, the most glorious instrument of it." This miracle is typical of the marriage Feast of the Lamb, and also of the Communion of Saints.

"Christ, with His Mother dear,
And all His Saints, is here,
And where they dwell is Heaven, and what they touch, divine."

There is one great, practical lesson for everyone to learn from the teachings of to-day. It is Mary's command to the servants, "Whatsoever He saith unto you, do it." That word so full of meaning—*whatsoever;* whether it be to endure sickness or poverty, or, what is harder, to forgive to the uttermost! "Whatsoever He saith, do it." There are times in the life of the soul, when, uplifted by some great access of sacramental grace, it gathers intense force, and rising to heights of devotion and self-sacrifice, feels itself capable of doing anything God requires of it, even following Him to the death. The claims of earth are relaxed, and the powers of the Unseen seem the only realities. But one cannot always live upon the mount. Our living must be had on the common levels of everyday life. Then the "whatsoevers" seem hard, the glow of exaltation is past, and the emotions are cold. But then is the time when the resolves made in transfiguration moments must be carried out. Plain, everyday toil, trials, and disappointments come alike to clergy and laity, but they must be met with a courageous soul, an indomitable will, and a patience born of Him Who can change the turbid stream of our efforts into a sparkling, life-giving elixir.

Some of the "whatsoevers" that He requires of us are summed up in the Epistle, and if faithfully performed will bring to all penitents that peace which, we pray in the collect, may be granted to us all the days of our life. C. F. L.

MEDITATIVE self-knowledge is the true school of reverence, of sympathy, of hope, and of immovable humility; for there we see, side by side, what we are and what we ought to be; for there, too, we meet spirit to spirit the Almighty Holiness that lifts us to Himself.—*James Martineau.*

THE SUPPLY OF THE CLERGY.

NO subject treated in the Lambeth Conference was of more immediate importance than that of the Supply and the Training of the Clergy. Important as are both these matters, and to some extent related, we shall at this time treat only of the first, hoping to resume the subject for the sake of discussing the second, at some later time. The Lambeth Report and Resolutions on that subject will be found on another page.

It should be observed at the outset that the condition of meagre and diminished supply does not pertain alone to the Churches of the Anglican Communion. In a serious article on "The Prevailing Priest Famine in America" in the *Ecclesiastical Review* (R. C.) for November, the Rev. A. P. Doyle, of the (Roman) Catholic University of America quotes one of the American Bishops of his communion as saying: "The Church" (meaning that of Rome) "in the United States could put to work fifteen hundred priests to-morrow if she had them" —meaning, in addition to the present supply. Father Doyle analyzes conditions carefully, and concludes "that the Bishop who made the statement about the fifteen hundred was not far astray." "The prevailing priest famine looms up as an awful reality." And this when, it will be remembered, the proportion of clergy to people is much smaller in the Roman than in our own communion. It is notorious that a like shortage in the ministry prevails among Protestant bodies. It seems, indeed, that the evil is rather less among ourselves than among other Christian bodies in America. Our number of theological students appears to be increasing; our seminaries are reasonably full. Yet our clergy list remained last year almost stationary, with a net gain of just two. Among ourselves the condition is bad enough to justify serious misgivings. There is some ground for encouragement from the fact that the condition is already receiving the thought of Churchmen. No address at the recent Brotherhood convention received more careful attention than that by the Bishop of Milwaukee on The Call to the Ministry.

We believe the subject may to some extent be clarified by adverting to two considerations.

The first is that the better condition prevailing among ourselves is not due to any larger proportion of our young men who are seeking orders, but to the drift of sectarian ministers toward the Church. Bishop Webb, in his address at the Brotherhood convention, published in our columns, quoted the Bishop of Massachusetts as saying that out of the first hundred deacons whom he had ordained, only forty-two were brought up in the Church. This is probably typical of our ordinations generally. Our priesthood is largely recruited from outside. Instead of being more favorable than that of other religious bodies around us, our condition would be very much less so if we were not now and had not been drawing very largely from outside for our ministry. This is, indeed, a happy indication of how the intelligent men of other bodies are drawn toward the Church, and may be a foretaste of a coming reunion of Christendom in the Church; but it affords ground for the greatest anxiety as to the spiritual condition of Churchmen from whom we draw so few candidates. If we had been dependent upon the sons of Churchmen for our present supply in the ministry, it is obvious that most of our missionary work would long since have been abandoned. We could not nearly have manned the work already under way, much less attempted any expansion. Only by a realization of this condition that would certainly have come into existence had not our ministry been otherwise recruited, can we appreciate what a menace it is that our own young men do not replenish the ranks of the priesthood. With all the accessions that we have received from outside we do not keep pace with the demands upon the ministry for new work and for filling vacancies.

And yet, what at first sight seems a contradiction in terms, it is very difficult for a clergyman to find a field in which he can obtain reasonable support for his family. The amount of actual suffering which the wives and children of the clergy too often undergo is little realized by Churchmen generally. Every one who is reputed, however mistakenly, to possess "influence" in the Church, knows how many appeals are constantly made to find clerical work such as will sustain the applicant and his family. A vacant parish to which more than a bare living fit for a family is attached, is coveted, not infrequently, by scores of would-be rectors. It is literally true that we cannot adequately support the clergy that we now have, together with their families. Some of them are in actual distress, many in continual anxiety as to the future. Even the few who receive the "prizes" in the patronage of the Church—the bishoprics and rectorships of large and wealthy city parishes —receive salaries very much under the maximum reached in secular professions. Indeed the highest paid of the clergy, when compared with the highest paid men in other callings, show the largest disparity in earning power that the ministry affords. It is wholly a mistaken idea that even a few of the clergy receive emoluments such as are received by the corresponding class of men in other walks of life. From every rank of the clergy, therefore, there is, in fact, a setting aside of at least a proportion of the ease and luxury that they might probably have attained elsewhere. If the demand for clergy does not equal the supply, it is still true that the supply of "livings" does not equal the demand. We shall only understand the problem of the Supply of the Clergy if we reconcile these apparently contradictory facts.

IF ONE SHOULD count the number of parishes whose numerical and financial strength enables them to offer living salaries to their rectors on a scale adequate to sustain a family, we should probably be surprised to find how few they are. Even on a very modest scale two thousand would probably be a high estimate. In addition to these are perhaps a thousand posts, parochial or missionary, where a married priest with his family can exist, but with constant anxiety. It is not too much to say that beyond these three thousand positions, more or less, the next thousand appointments have attached to them revenues that are too inadequate properly to sustain a family. That many families are sustained, after a fashion, upon them, is beyond question; but that they ought not to be seems equally so.

It is impossible, however, to produce statistics that will enable us to grasp the situation more exactly than this rough estimate. The cost of living is so variable in city and in country, in one city and in another, in one section and another, that, even had we a schedule of salaries paid—as we have not—it would be of little avail. The recent diocesan convention of New York fixed the minimum salary for an unmarried priest at $1,200 and for a married priest at $1,500 or its equivalent. Remembering that the clergy must live in the immediate vicinity of their parishes, many of which are in expensive localities, one realizes that these minimum figures are irreducible. The skilled mechanic who may receive the same amount in wages, or even a little less, can choose his home in a suburb or where living is least expensive; the clergyman is limited to the immediate area of his parish. The clergyman and his family must dress reasonably well and must be possessed of sufficient culture and general education to be able to mingle on equal terms with cultured and educated people. Money cannot produce culture nor education, but it is a necessary aid in acquiring both. The skilled mechanic, who can choose his place and manner of living, and his friends, can live comfortably on a smaller income than can the clergy; but the New York minimum barely guarantees to the latter the skilled laborer's wages, and it is notorious that, the country over, large numbers receive much less. The average clerical salary is probably less than the average wages of the best mechanics in the same locality.

It would seem as though this condition would be so notorious that none would enter the ministry without recognizing it; yet it seems to be a considerable factor in not a few cases of abandonment of the ministry, and it is futile to discuss the question of the Supply of the Ministry without at the same time discussing the causes for its abandonment. We must seek, at one and the same time, to stimulate the increase of the ministry and to discourage the ordination of those whose unfitness for it will or should result in their deposition. We must not seek quantity of candidates at the expense of quality.

VIEWING the necessities of the Church and the conditions obtaining within it as we have done, it seems impossible not to reach this certain conclusion: *we have, in the ministry, a larger proportion of married clergy than the needs of the Church require.* If this be true, it follows as an inexorable conclusion: *what the Church needs is a greater number of clergy who are willing to remain unmarried, probably for their lifetimes.* If this be an unwelcome conclusion to any, let the flaw in the logic which leads up to it be pointed out. If we have three thousand posts in the Church fit to support married clergymen, and four thousand married clergymen seeking support for their families, how can it be necessary, or even right, for us to add to their number? Again, if, in addition to these three thousand posts, we have three thousand others that can only be manned to ad-

vantage by unmarried priests, why not appeal to the Church for the unmarried priests that we need, instead of for the married priests that we do not need?

The question of the marriage of the clergy has been treated too largely from wrong standpoints. It is, with us, largely an economic problem; but some help may, notwithstanding, be derived from the experience of the Church in other lands. Because Rome desires only a celibate priesthood it does not follow that we should desire only a married priesthood. It is because we have an over-preponderance of the latter that most of our present troubles with the supply and the support of the ministry have come about. We believe the married clergy will be among the first to recognize this. The Greek Church treats the matter better than do either Romans or Anglicans. A married (secular) clergy and an unmarried (monastic) clergy divide the work between them; and marriage is not permitted after ordination to the priesthood. That is to say, a candidate must settle his domestic affairs before he is ordained, and determine in advance which branch of the ministry he is to enter. It may be the enunciation of a "counsel of perfection" to suggest that this latter limitation be introduced among us, although modern Anglicans appear to present the only instance in the history of the Catholic Church in which priests are permitted to marry after ordination, and we suspect that ultimately the Anglican Churches will come to this position. An unmarried priest, not a member of a religious order, works, among us, with a severe handicap. Where he would be the spiritual guide and father to his flock, he is, to the unmarried women, only a possible suitor. The contingency of his possible marriage must limit his spiritual influence in many ways. His handicap does not end until he is married, or professed in a religious order. But apart from that—and we do not question the right of national Churches to modify disciplinary canons—the Greek example of perhaps half the clergy remaining unmarried illustrates to us what would probably be the true solution of our own present difficulties. *This Church normally requires at least as many unmarried as married priests.*

And, if men are to devote themselves voluntarily and permanently to the celibate life in the priesthood, they will find the common, family life of the monastic orders the greatest aid to that life. There they may receive not only the spiritual aid that will enable them to adhere to their purpose and perform their priestly duties efficiently, but also the companionship with other men of like ideals which they so truly need.

The common Anglican prejudice against monasticism as a system is undoubtedly due to the deliberate wiles of the excellent Henry VIII. For the godly purpose of dividing monastic property among himself and his friends, whose support of the extravagant royal policy could thus be purchased, he allowed to be circulated all manner of charges of immorality against members of the orders, which then became the ostensible cause of the suppression of the monasteries. Careful historians have long since exploded these reports and depicted the royal despoiler in his true light; yet probably ninety-five per cent. of the Anglican world, after four centuries have elapsed, prefer to rank themselves with the royal scoundrel rather than with his victims, the priests and the nuns of the monasteries and the convents. It is still popular to denounce monasticism. What splendid success the sainted Henry has had, in pulling the wool over the eyes of Englishmen for four hundred years, so that the glitter of the stolen treasure should have seemed to them as a golden halo about his head! Educated people know better. This is a part of what Mr. G. K. Chesterton tersely implies when he says: "The idea that Mediaevalism was barbaric is now relegated to quite obscure and uninstructed corners—for instance, to the daily papers!"

Yes, when American Churchmen become broad enough to study Church history in its true significance, they cannot fail to discover that *the real need in the Church to-day is for three thousand monks and six thousand sisters,* to supplement the work of the married clergy. Of course there are monks and monks. The twentieth century monk will no more reproduce the fifteenth century individual than the twentieth century physician is the counterpart of the physician of earlier centuries.

Our religious orders among the clergy are extremely weak in numbers, though strong in quality. We have made a beginning, and not much more. We very much wish that the major part of the problem of a needed increase in the ministry might be supplied through these orders. We very much wish that they might be so strengthened as to enable them to perform three functions, which they could do in the Church, had they but the necessary men, better than the non-monastic clergy can do them: first, the preaching of missions; second, the establishment of local associate missions in every part of the domestic mission field, from which mission work could be performed most economically and to the best advantage, the missionaries having not only the society of their immediate associates, but also the opportunity for occasional return to the mother house for spiritual and intellectual stimulus; and third, the planting of branches of our religious orders among our missions in the foreign field.

To service of this sort, we call the young men of the Church. When we shall obtain it, we shall witness the entire passing of the clerical family in distress; the wornout, isolated missionary, half starved physically and intellectually; the burning over of mission fields by half-baked missionaries sent out as isolated units to represent the Church, scores of miles from any other priest; and, we trust, a considerable diminution of depositions from the priesthood "for causes not affecting [their] moral character."

WE continue, now and then, to observe instances in which ministers of other religious bodies are intruded into the pulpits of our churches for the sake of preaching missions or similar functions. There was such an intrusion in a New York church during Advent; and in two places during the first week of the year, rectors of some of our parishes joined with Protestant ministers in arranging an "interdenominational" series of daily services, in the course of which ministers of other bodies preached in our churches.

These incidents, which will perhaps be defended by Churchmen of the laxer schools of thought, seriously impair the presentation of the Church's position in the world. If there is a distinct trust for all Christians reposed in the Church and made efficient through the Church's historic ministry, it is obvious that nothing should be permitted that would cloud the fact in the mind of the casual observer. Such incidents do tend to detract from the influence of the Church and to suggest that its ministry differs in no wise from the ministries of the Protestant denominations.

The House of Bishops is shortly to consider the subject-matter contained in Canon 19, with a view toward reassuring those who, wisely or unwisely, deemed the principles of the ordinal to have been imperilled by recent legislation; and, we trust, toward curbing excesses on the part of those who have taken undue liberties under color of the late amendment. We trust we shall not seem to be infringing upon the prerogatives of the House of Bishops if we suggest wherein the chief weakness in Canon 19 is to be found. We discover it, not in the recent amendment, but in the title to the canon and in the first few lines of its text.

The title to the canon reads: "Of Persons not Ministers in this Church Officiating in any Congregation thereof." Its first lines are as follows:

> "No Minister in charge of any Congregation of this Church, or, in case of vacancy or absence, no Churchwardens, Vestrymen, or Trustees of the Congregation, shall permit any person to officiate therein, without sufficient evidence," etc.

What, then, is a "Congregation of this Church"? The inhibition of unordained persons other than lay readers or "Christian men" licensed by the Bishop to make addresses, applies, according to the letter of the canon, only within a "Congregation of this Church."

When those who are seeking occasion for such things desire to arrange for "union services," such as are referred to above, or when they desire to arrange revival services for the "unchurched," as at St. George's Church, New York, they assume that the congregations thus gathered are not congregations "of this Church"; ergo, no part of the limitations of Canon 19 applies to such services; ergo, any one may be invited to make an address, to preach, or to officiate in any church, before a congregation not esteemed to be "of this Church," and neither Bishop nor canon can molest them.

The answer to this is that any congregation gathered for divine service within a church consecrated to the worship of Almighty God "according to the doctrine, discipline, and worship of the Protestant Episcopal Church" must be construed as a "congregation of this Church." All the legislation of the Church is for her members alone, and whoever gathers within the walls of a consecrated church to participate in divine service is construed as being bound by the Church's law. We cannot admit, therefore, that any appointed gathering for worship

within the walls of a consecrated church can technically be other than a "congregation of this Church," and, as such, subject to the conditions and limitations of Canon 19 and of all other legislation of the Church.

Yet it cannot be doubted that the letter of the law as expressed in the lines of Canon 19 which we have quoted, does not directly state this. It does give color to the construction which is placed upon it by those who wish to evade its obvious meaning. If we had courts ready to construe the language of the canons, such questions of interpretation could speedily be solved; but we have not. Such being the case, it is in every way to be desired that the canon should be re-written in such wise as plainly to apply to *all* services within the walls of a consecrated church, and not leave to the private interpretation of an individual the determination of the question of what is or what is not a "congregation of this Church."

Would the addition of the new section proposed in the memorial that has been submitted to the House of Bishops guard against this misconception? We cannot see that it would. Forming, as this would, the second section of a canon whose title limits its scope to "Persons not Ministers in this Church Officiating in any Congregation thereof," it would simply render section two inconsistent with section one, and with the title of the canon, and would leave canonical confusion rather worse confounded than at present it is. The cure for the misconception is to be found only in the entire remodeling of the canon.

We believe, as we have hitherto observed, that the legislation of the last General Convention strengthened the canon rather than weakened it. We directed attention to the unsatisfactory language of the canon, and to the abuses perpetrated under it, several years ago, and though no little gain was won by the amendment referred to, it has left the chief abuses untouched. We believe that in the great bulk of the criticism that has been directed against that legislation the real limitation of the canon was not pointed out. If we are right, that limitation is not to be found in the recent amendment, but in the older section of the canon which we have quoted above. The House of Bishops is obviously unable either to amend the canon or to give any promise that it will be amended. If, however, we succeed in pointing out the spot in which the canon has failed to maintain order within the Church, we shall, no doubt, have taken the first step toward its cure.

WE regret the necessity once again of adverting to ecclesiastical irregularities in the diocese of Arkansas. On a Sunday night in December the Bishop performed an ordination, including, of course, an evening Communion. How foreign this is to the intent of the Prayer Book may be gathered from the opening rubric, which begins: "*When the day appointed by the Bishop is come,* AFTER MORNING PRAYER IS ENDED, *there shall be a Sermon," etc.* The ordination, obviously, is thus not to be held when the day is over, nor from eight to twelve hours "after Morning Prayer is ended." We strongly suspect that the Bishop of Arkansas has, in this, set one more brand-new, original precedent. We never before have heard of an ordination being held at an evening service, and well-informed Churchmen in general do not countenance evening Communions.

We seriously feel that the diocese of Arkansas ought not to be used as an experiment station for individual eccentricities. Whatever may be his impression as to the wisdom or lack of wisdom in the conditions made by the Church under which her offices are to be used, one would suppose that a Bishop would conform to those conditions, not to say to the practically (if not absolutely) unanimous practice of the Church, and to the foolish prejudices, if he so views them, of Churchmen in general. We can only express regret that the Bishop of Arkansas should so frequently place himself in the position of pulling down with one hand the constructive work on behalf of the Church that he has sought so earnestly to build up with the other.

A WORTHY addition to the Catholic episcopate was made when Dean Farthing was consecrated, last week, as Bishop of Montreal. He has made himself of good report both for his staunch Churchmanship and for his active service in the ministry, and his call to this higher service in the Church is one into which he enters with the confidence of Churchmen generally. It was a happy day for Montreal when so trustworthy a Bishop was given to the Church.

[*For Answers to Correspondents, see Next Page.*]

BELIEFS OF THE ITALIAN PEASANTS

The Evil Eye and Witchcraft Still Survive

DEATH OF A FRENCH CARDINAL

[FROM OUR EUROPEAN CORRESPONDENT.]

SICKNESS has its compensations; and an illness which has hindered me from writing to my American readers has provided me with leisure for reading many pleasant books. One of these, which I desire to commend to my friends, is *Italian Home Life,* by Lena Duff Gordon (Mrs. Aubery Waterhouse). It would be vain to attempt to understand Italian religion without some study of Italian character; and such study is greatly aided by a book like this, which is the work of one who adds to a keen and kindly eye and a graceful pen a familiarity with the country from her childhood, a perfect mastery of the language, and a personality which draws out the confidence of a race at once curiously communicative and curiously secretive. The attractiveness of the book is enhanced by many illustrations by the writer's husband.

There are not many pages of the book which deal directly with the religious condition of the people. I need not repeat those passages which speak of the indolence of the average priest, of the suspicion with which he is often regarded in matters of business, of indecorum in public worship. Of most of these topics I have spoken elsewhere. Perhaps the writer hardly gives enough emphasis to the real piety of many of the peasants; or perhaps the district which she describes, between Parma and the Apennines, is at a disadvantage in comparison with the parts with which I am more familiar. Mrs. Waterhouse fully recognizes that in contrast with inattention at Mass must be noted the crowds of people who not only throng the churches for the Rosary and vernacular devotions, but take an active share in them, which, while it saddens us with the thought that the grave and noble services of the Missal and the Breviary are hidden from the people in an unknown tongue, also reminds us how far they are from irreligion. I happen to have on my table a packet of fifty letters from Bishops, monks, and parish priests, mostly in remote districts, which speak of earnest endeavours, not unsuccessful, to remedy the prevalent ignorance and paganism especially by the circulation of the Gospels, to which the present Pope gives his affectionate blessing.

The first survival of paganism in Italy of which I will speak is the belief in the Evil Eye. How prevalent this superstition was among the heathen hardly needs to be said. It has left its trace in the word *envy.* Sporadic instances of it may be found in most countries, but in Italy the belief is singularly prevalent. It is supposed that some persons have the power of bringing ill luck on others by merely looking at them. A person may have this power by birth, and it does not necessarily indicate malice. For instance, it is commonly said that Pope Pius IX had the power, and that people kneeling to receive his blessing might be observed making the sign to ward off a curse. A lady spending a winter near Rome received the same reputation from the report of a dismissed servant, and mothers would snatch their children out of her way when she desired to speak to them. Nor is it only uneducated persons who hold this superstition. The wife of a distinguished American writer, being entertained as a bride in the highest Roman society, happened to say by way of jest that she must have the Evil Eye; she had looked at her footman, and he had fallen down with a tray of costly glass. Silence fell on the company, and the hostess took the speaker aside and begged her never to say such things; if she got the reputation of this fatal gift she would find herself cut by her friends. Perhaps superstition is less active in my part of the country than in that described by Mrs. Waterhouse, but even in Tuscany there are not many people who do not wear a charm, and, although they will often laugh at the belief, in their hearts they may retain it.

A curious superstition prevails rather in Rome than in Tuscany. The Epiphany is regarded as a hideous witch called Befana, who has to be driven away by shouts and the din of toy trumpets. The belief in witchcraft is very common, though people are often shy to speak about it. In northern Italy it generally takes the form of White Magic, or the healing of diseases by spells, though now and then there are cases in which old women are supposed to work mischief by the help of demons, and to aid their enchantments with poisons.

Mr. Leland, who is better known as "Hans Breitmann," wrote a curious book to show that the ancient Etruscan religion survives under the form of witchcraft, the old deities having be-

come demons who have to be warded off or propitiated by spells. For instance, the wine-god Phuphluns has become an evil spirit who mildews the vines. He gives a number of magic spells, and also some charms in which the Blessed Sacrament, stolen from the Altar, is mingled with various sorts of filth and subjected to profane treatment in order to remove or to procure an illness. Of this I have no personal experience, and Mr. Leland is not regarded as a very cautious witness. The few details which are given by Mrs. Waterhouse may be taken without reservation; and a good deal of interesting matter about the survival of paganism in modern Italy may be found, rather unpleasantly stated, in Mr. Maurice Hewlett's *Earthworks out of Tuscany*. My only personal experience of the use of spells is one which might have occurred in many an English village. A friend of mine who had procured the best medical aid for a servant, but in vain, was begged by her most respectable and pious old butler to let the girl send for a "Wise Woman." It was never known whether this course was taken or not. In either case the poor girl died.

I do not know whether the survival of paganism is greater in Italy than in England. Possibly even in the clear air of America such things manage to exist. But it is fair to observe that Italy has been Christian several centuries longer than England, and that at a time when our fathers were still half savages, Italians were already enjoying the closest proximity to the Holy See.

DEATH OF CARDINAL LECOT.

The scanty ranks of the French cardinals have once more been reduced by the death of Cardinal Lecot, Archbishop of Bordeaux. He was born in 1831, and received part of his training in that great school of the clergy, St. Sulpice. He was consecrated Bishop of Dijon in 1886, translated to the see of Bordeaux in 1890, and raised to the Sacred College by Leo XIII. in 1896. When that Pope, under the influence of Cardinal Rampolla, urged upon French Catholics the duty of loyalty to the Republic, Lecot was specially charged with the task of making the Pope's message known, and he performed the duty with great zeal but (as I have already observed) with little success. A story is current that before the last conclave he addressed a remark in French to his neighbor, who happened to be the Cardinal of Venice, who did not understand him. "If you do not know French you will never be Pope," said Lecot.

When Pius, forbidding the French Church to form associations for worship, bade them avail themselves of the general law regulating public meetings, Cardinal Lecot took him at his word, and proposed a scheme in accordance with the law of 1881; but he found himself mistaken, and had to withdraw his plan. However, though he retained his fidelity to Rampolla and his ardent patriotism, he did not incur disfavor at the Vatican as did Cardinal Mathieu. The first of the regional meetings of the French episcopate took place last year under his presidency, and he was returning from Rome with injunctions for the assembly now being held under Cardinal Coullié, when he died suddenly of apoplexy at Chambèry. The body was received at Bordeaux with much honor, in which the civil authorities took their part. I have never heard that he was a man of intellectual distinction, but he was a good and laborious prelate, and a loyal Frenchman, who deserved and won the respect of his people. May he rest in peace! HERBERT H. JEAFFRESON.

Fiesole, December 24, 1908.

ANSWERS TO CORRESPONDENTS.

R. H. L.—Of course the statement that has appeared in a number of Roman Catholic papers is true, to the effect that "in the Philippines there are Episcopalian missionaries who are wearing the clerical cassock like our priests. They give away medals and crosses, have a service in English which they call the 'Mass,' and wish to be known as Catholics, but not Roman Catholics." The fact that Rome howls at these things shows eloquently that the practice of Catholicity is the best antidote for Romanism. The reference to a church "dedicated to the Blessed Virgin" is evidently to the Manila Cathedral, the name, or "dedication," of which is "the Cathedral Church of St. Mary and St. John." It is not true that it bears the title of "the Immaculate Conception."

WE ARE BID to do to one another as Christ did to His disciples; and to "be perfect, as our Father which is in heaven is perfect." Much less, then, must we shrink from contemplating the pattern of any saint or apostle, how holy and glorious soever, as one which we ought to copy: since we shall surely be judged by all such patterns, once made known to us by God's providence, in His Holy Scriptures or His Church. They will be reckoned among the talents, which will burthen and sink us into earth at the last day, if we be found to have neglected the due improvement of them now.—*Keble.*

IN AID OF A CATHEDRAL AT KHARTOUM

Large Meeting in London to Advance Its Erection

THE POPE AS AN "IDOL IN THE VATICAN"

The Living Church News Bureau
London, December 29, 1908

THE Egyptian Hall of the Mansion House was appropriately the scene on Friday week of a meeting in aid of the fund for building Khartoum Cathedral. The somewhat unique importance of the meeting was at once manifest by the presence of so many persons of note who would ordinarily, perhaps, be out of town for the Christmas season. Princess Henry of Battenberg, who laid the foundation stone of the Cathedral in 1904, showed her continued interest in its erection by being present. The Lord Mayor, who presided, expressed his pleasure at seeing the network of Christian influences which were permeating that large tract of country known as the Soudan. Khartoum would always, he said, be associated in their minds with that magnificent Christian gentleman, General Gordon. There could be no more appropriate place for an English church to be built in the Soudan than at Khartoum, and close to the memorial which had been erected there to that great general and philanthropist. Speeches followed from Field Marshal Lord Grenfell, Viscount Midleton, Bishop Ingham, Bishop Montgomery, and the Rev. Father Waggett, S.S.J.E. In a letter to the *Times* and to the *Guardian*, Father Waggett points out a motive for giving this help which he would like to make more explicit than was made at the meeting. He writes:

"The memory of the brave dead was in all minds there, and it was named, but it was named with a reticence not unfitting in the presence of some who mourned them with personal affection. Yet it is right and necessary to urge, while the subject is fresh, that we ought to build that church partly as a memorial of such men. It will be a consolation thus to reopen the solemn page of Gordon's history. But the memorial should not be only of Gordon and of the soldiers and restorers of the Soudan; it should be for all those who have given their lives, in the service of order and light, within the bounds of Equatorial Africa.

"Khartoum—not every one remembers it—is only fifteen degrees from the Line. Its Cathedral will be the principal Church centre for English life in the African topics. It will stand for that spiritual succour in the maintenance of high ideals of duty which a governing race most evidently needs, when it bears heavy responsibilities in a dangerous climate and under strange conditions of life.

"We best honor the dead when we help the living. A church built for the Soudan now is the right memorial of the many soldiers fallen there; but also of all the Englishmen who, like the husband of the gracious Princess who laid the foundation-stone of the church now building at Khartoum, have given their lives, far from their friends, in Ashanti, in Nigeria, and wherever else England has called for service in tropical Africa, north and south of the Line."

At the present moment something like £20,000 is required to complete the design of the new English Cathedral at Khartoum.

ULTRAMONTANE PAPALISM.

In the *Guardian* week before last the ex-Jesuit father, the Rev. George Tyrrell, in an article with the heading: "The Eucharist and the Papacy," gives us in all conscience a startling and most painful revelation of the evil development that is going on within the Church of Rome as regards the Papacy. He first points out the connection in Ultramontane thought between the Blessed Eucharist and the Papacy by referring to the Duke of Norfolk's statement at the recent (Roman) Eucharistic Congress, to the effect that the Blessed Sacrament and the Papacy were the two *foci* of Roman Church life and movement. And then Father Tyrrell goes on to draw our attention to a little tract, *De la Dévotion an Pape*, which had just come into his hands. It is by Arsène-Pierre Millet, Curè Doyen de La Roë, diocese of Laval, with the *imprimatur* of the Archbishop of Tours. It is dedicated to Pius X., and was published in Tours four years ago. It consists in the development of the text from St. Mark's Gospel, 12:30, applied to the occupant of the Roman See: "Thou shall love [him] with all thy mind, with all thy will, with all thy heart, and with all thy strength." For "except the mystery of the Real Presence," continues this ardent French Papist, "nothing makes us feel so well or touch so closely the presence of God as does the sight or even the thought of the Vicar of Christ." He is "the Father of all humanity; the Father of the simple faithful, as also of the priests and Bishops themselves." Again in the following passages we have Ultramontanism run mad:

"Although there is not an absolute parity, yet in a certain sense

one may say that as the tabernacle is the home of Jesus the Victim so the palace of the Vatican at Rome is the home of Jesus the Teacher; that it is from this palace, or rather sanctuary, that since His ascension our Lord Jesus Christ, the Divine Word, speaks to the world by the mouth of His vicar, whether he be called Peter, or Pius IX., or Leo XIII., or Pius X." "What can be more beautiful or touching than this parallelism? When we prostrate ourselves at the tabernacle before the sacred Hosts therein contained, we adore our Lord in His Eucharistic Presence, which is substantial and personal; when we fall at the Pope's feet to offer him the homage of our mind, and to accept his teachings, it is again, in a certain way, Jesus Christ whom we adore in His doctrinal presence. In both cases we adore and confess the same Jesus Christ. Whence it follows by rigorous consequence that it is as impossible to be a good Christian without devotion to the Pope as without devotion to the Eucharist." "If, therefore, we truly love the Pope nothing will be dearer to us than the Pope's will; and even when obedience to the Pope means sacrifices we shall never hesitate to follow any direction whatsoever emanating from Rome. Every objection will be silenced, every reasoning will go for nothing [*s' evanouire*], every hesitation will yield before this unanswerable argument: 'God wills and commands it because the Pope wills and commands it.' Let us enter into the joys of the Pope; let us rejoice in his success and glory in his triumphs, but let us also share his anguish. . . . . By the mere fact that he is the vicar of Christ and His principal coöperant, he is an elect victim and is *ex officio* nailed to the cross. . . . . Pope and victim are two inseparable qualities."

It is not only the Archbishop of Tours who has blessed, as Father Tyrrell calls it, this "incredible" little tract. Cardinal Merry Del Val writes to the author expressing Pius X.'s satisfaction with it as a work of "intelligent piety" worthy of a devout priest. *O tempora! O mores!* Tacitus said of his countrymen: They made a desert and called it peace. Our poor, misguided fellow Catholics of the Latin Communion have invented a religion of their own and call it Christianity. But this religion, so far as it is a convertible term with Ultramontane Papalism, bears as little relation to true Catholicism as Lamaism. The old philosopher Hobbes said quite truly of the Papacy, that it was "the ghost of the Roman Empire sitting crowned upon the grave thereof." Under the empire there grew up a system of emperor-worship. And so within the Roman Church there has, alas! grown up a system of Pope-worship. As a distinguished French Catholic layman once said of the decree of Papal infallibility: "They have set up an idol in the Vatican."

ADDRESSES UNDER A. AND E. O. C. U. AUSPICES.

The *Guardian* states that a highly interesting course of addresses was delivered, under the auspices of the Anglican and Eastern Orthodox Churches Union, on Thursdays in Advent, to excellent midday congregations at St. Margaret's, Lothbury (north side of the Bank of England), by Dr. Davey Biggs, Archdeacon Potter of Cyprus, and the Rev. W. Wakeford. Archdeacon Potter, in delivering an exposition of the difficulties which attend attempts to bring about reunion, advised patience. Three main diversities had to be taken into account—the aspect of life was necessarily different to an Eastern and to a Western owing to the impress which centuries of Moslem domination had left upon Greek ways of thought; Eastern philosophy had affected Eastern theology; the East found the scientific thought of the West a strange thing. Owing to its success this experiment will be repeated in Lent at the same church, where a lantern course has been arranged for certain specified dates before Lent. Lectures will also be given at Sion College in February and March.

PERSONAL MENTION.

The Oxford House Council has appointed the Rev. H. R. L. Sheppard, Trinity Hall, Cambridge, to the headship of the House (Bethnel Green, E.), in the place of the Rev. H. S. Woollcombe, whose resignation takes place at Easter. Rev. Mr. Sheppard, though a graduate of Cambridge, has been closely identified with the work at Oxford House for the past five years. He has shown himself by his work there to be so thoroughly capable of fulfilling the duties of the headship that the Council is satisfied that in this case it is acting wisely in departing from the usual precedent in appointing a member of the sister university to the control of an Oxford settlement.

J. G. HALL.

GLADSTONE'S RULE, even in his older years, was that of a "twicer," as he termed it, at public worship. Church-going, he said, is not a matter of fancy for a Christian; it is his duty for the work's sake. No public-spirited disciple had a moral right to be absent except for a good cause, he often asserted, from public worship. "I am a regular church-goer."

TO AUGMENT CLERICAL STIPENDS

New York Churches Take Special Collections for the Purpose

EXTENSIVE WORK OF THE CHURCH OF THE INCARNATION

The Use and the Abuse of "Bread Lines"

OTHER NEWS ITEMS OF NEW YORK

The Living Church News Bureau
New York, January 11, 1909

THE last diocesan convention authorized the taking up of a special collection in all the churches on the first Sunday in January to raise a fund of at least $10,000 to be apportioned to unmarried clergymen working in the diocese for less than $1,200 per annum, and to married clergymen receiving less than $1,500 a year. Upon inquiry several prominent city rectors learned that at this time, salaries of certain clergy, especially in the outer Archdeaconries, were over-due and that $5,400 would be needed to pay back promises. While some parishes have contributed generously it is feared that some overlooked the appeal entirely, and others postponed the offering.

PROGRESS OF THE CHURCH OF THE INCARNATION.

The Year Book of the parish of the Incarnation, just issued, shows that this church takes place among the largest parishes of the city and diocese. Only eighteen other congregations report more than one thousand communicants each; the Rev. Dr. Grosvenor reports 1,319. The growth of the chapel work is especially gratifying. The receipts of the parish during the year were $167,000, being one of the largest annual incomes in the history of the parish. About $22,500 was added to the endowment fund, making the total invested capital for the support of parochial activities $203,500. Of the amount raised last year, $19,000 was sent to missions outside the diocese, and $8,800 was given to missionary work within the diocese. The rector, the Rev. Dr. Grosvenor, in his preface to the Year Book pleads for the continuance of old charities, but also insists that those who contribute to them should see to it that their affairs are well managed and kept up to date. The new vicar, the Rev. Philip Cook, reports changing conditions around the chapel; Jewish and Italian families are moving into the neighborhood. Possibly in the near future the work will have to be modified or changed. One of the most successful features of the work is that done by the parish physician and a graduate nurse. Something like 1,700 office visits were reported by the doctor; the nurse reports more than 1,900 visits. The hour for special Lenten services was changed to noon last year. The increased attendance amply proved the popularity of the new schedule.

THE USE AND ABUSE OF "BREAD LINES."

Attacks upon these and other time-honored methods of administering relief to the poor and hungry folk of the city are becoming frequent. Mr. Terrance V. Powderly, for example, is reported to have disguised himself recently, and, after standing in the Bowery Mission bread-line, to have declared bluntly that most of the partakers of bread and coffee were "bums and loafers." The Joint Application Bureau, which represents the Charity Organization Society and the Association for Improving the Condition of the Poor, distributed last winter and in the preceding three winters 60,000 cards among homeless men, offering them effective aid and assistance. It is averred that only two per cent. of these cards were presented, and that not half of the applicants made a second call. The inference was that the men stayed in the bread lines. The opinion has been publicly expressed that these charities should be abolished by law, for "they make this city the winter rendezvous of tramps, a large percentage of them disorderly and desperate characters." An editorial in one of the leading daily papers continues:

"With the measure to abolish the bread lines, a searching of conditions among the societies supposed to give cordial and intelligent aid should be made. Complaints are often heard that the help given is not cordial and is often illiberal. On Wednesday night at the Bowery Mission 'an experience' was given by a man who had worked in the woodyard of the Charity Organization Socity. He declared that he worked from 10 A. M. to 5:30 P. M.; received a check for 35 cents, and walked to the East side to cash it at a restaurant."

It is contended that men who accept such offers to earn food or lodging should be treated humanely and justly recompensed. There is a widespread impression, most unfortunately even among the deserving poor, that the servants of the great

charitable institutions treat all applicants for relief as "undesirable citizens" if not unworthy beings.

A NEW CHURCH FOR ST. THOMAS'.

Announcement is made to-day that, after thirteen years of endeavor, the property No. 3 West Fifty-third Street has been purchased by St. Thomas' Church. The present rectory site will be utilized in the erection of a new edifice to cost $1,000,000, replacing the temporary structure erected soon after the destruction by fire of the well-known church built by the congregation on moving from its downtown location. The newly acquired property is not to be used as a rectory-site, as reported, but is to be added to the church lot.

NEW YORK HISTORICAL SOCIETY.

The annual meeting of the New York Historical Society was held on Tuesday, January 5th, for the first time in its new buildings, Central Park West and Seventy-seventh Street. Mr. Samuel Verplanck Hoffman, who has been president since the death of his father, the late Dean Hoffman, was reëlected. The report of the librarian stated that the collections of the society consisted of over 120,000 volumes, a slightly greater number of pamphlets, and nearly 900 paintings in the art collection. There is much material relating to the early history of the Church in New York.

AT COLUMBIA UNIVERSITY.

The Italian historian, Guyhelmo Ferrero, was presented to Columbia University by Professor William M. Sloan on Monday, January 4th, for the degree of Doctor of Letters. After receiving his doctorate the distinguished visitor gave a lecture on "Nero" containing many startling passages in the comparison of Nero with his "collaborator," Paul:

"Nero and St. Paul, the one who enjoyed all, the other who suffered all, were in reality collaborators in the great task of spreading Christianity through the Roman Empire," he said. "Nero brought into Rome the Oriental influences which under Augustus and his immediate successors had been so long rebuffed. The architects, musicians, painters, and sculptors who were brought to Rome by Nero established among the Roman people a groundwork of Orientalism without which Paul would have been unable to spread the doctrine of Christianity. This fact is proved by the great churches which are scattered through Europe and which were built by the successors of the architects whom Nero imported.

"In many ways Nero was a victim of circumstances. He became Emperor at the immature age of seventeen, and the great responsibilities which devolved upon him intoxicated him. Nero paid too little attention to affairs of state and too much attention to his own pleasures. The Roman citizens did not regard the situation as a beneficial one for the Empire. When Nero appeared on the stage in Naples a feeling was produced such as would probably occur at the present day if one of the crowned heads of Europe turned actor and appeared upon the stage of a Parisian theatre."

Dr. Ferrero said that the story which states Nero set fire to Rome for his own amusement was an absurd accusation, but the theory which the authorities of Rome adopted fastening the responsibility for the fire upon the Christians was even more absurd.

"The Christians in Rome, led by Paul, were a small group of idealists who were absolutely incapable of such an act as the setting on fire of the city," he added. "They were made the scape-goats, however, and by Nero's orders were put to death. It is supposed, though it is not definitely known, that Paul was among those who suffered through the vengeance of Nero."

DEATH OF TIMOTHY F. DRISCOLL.

One of the most widely known instructors of deaf people, Mr. Timothy F. Driscoll, died at the Hahnemann hospital on Tuesday, January 5th. Mr. Driscoll was born in this city forty-seven years ago. He became deaf when he was nine years old, and was educated in the institution in which he afterward became a teacher. After spending two years at Columbia he worked as a chemist, but he felt he could do more good as a teacher of the deaf. At the time of his death he had been for ten years a most successful instructor in the institution for the Improved Instruction of Deaf Mutes; also, a trustee of the Home for the Aged Deaf at Poughkeepsie; also, a vestryman of St. Matthew's Church. He had many friends among the deaf in this and other cities. Funeral services were held in St. Matthew's Church, Central Park West, on Friday afternoon.

DEATH OF ANSON RANNEY FLOWER.

At his home in Watertown, N. Y., on Monday, January 4th, Mr. Anson R. Flower departed this life in the sixty-sixth year of his age. For many years he was in the banking business with his brother, the late Governor Roswell P. Flower. Mr. Flower devoted his efforts in his later years to the properties and charities in which he was interested. The two brothers rebuilt St. James' Church, Theresa, N. Y. In 1890 they built Trinity Church and parish house at Watertown, N. Y., and subscribed regularly to its support. The following year they founded the Homeopathic Medical College and Flower Hospital in New York City, and contributed largely to the Stonywold Sanitarium in the Adirondacks. Mr. Anson Flower was the founder of the Watertown Hospital, and contributed largely to other charities. He was a vestryman of St. Thomas' Church, Manhattan, for many years during his residence on Fifth Avenue.

THE CHURCH PERIODICAL CLUB.

The twenty-first anniversary of the Church Periodical Club was observed last Monday afternoon in the hall of the Y. W. C. A., 7 East Fifteenth Street, Dr. Huntington presiding and addresses being given by several of the clergy. The work of the club, which is now well known, is world-wide. Its last annual report states that more than 13,000 periodicals are regularly sent out by diocesan branches, and that more than 30,000 books were sent out during the past year in addition to thousands of tracts, catechisms, cards, and supplies of other sorts. The work is entirely voluntary, but it is proposed now to raise an endowment fund, so that the scale upon which the club works may be increased even beyond its present wide scope.

ST. JOHN'S CHAPEL.

The radical differences of opinion in regard to the proposed action of Trinity Corporation with respect to St. John's Chapel continue to be ventilated at considerable length in the papers. The misdeeds, real and imaginary, of Trinity parish during the past two centuries of its existence bank largely in these criticisms. Few seem to realize that it is rather illogical to strike at the corporation for ultra-conservatism during these years and for abandoning that conservatism in its present step. The effect of the controversy upon present members of St. John's Chapel congregation is a grave question. There had been good ground to believe that they could be transferred to St. Luke's chapel in a body, with the best of feeling all around, and that a consolidated work could be developed from that center or from a new center to be chosen later, with general harmony. Whether the present controversy will make that impossible, the future alone can show. It will undoubtedly make the work much more difficult.

The executive secretary of the Federation of Churches, Mr. Walter Laidlaw, contests in the papers the construction placed upon the figures of the Federation in the recent Statement of the parish authorities, though in comparing his correction with the figures printed in the pamphlet one does not quite discover where the alleged misrepresentation has occurred. It is beyond question that some very well informed Churchmen in New York believe that Trinity is making a mistake in this proposed move, but it is equally true that those who maintain the contrary are second to none in their far-sightedness into the possibilities of Church work in the city among all classes. It is wholly unjust to accuse the parish of abandoning work because it proposes to consolidate work. Neither is it true that the parish proposes to limit its work to people of English and American descent alone, as many seem to assume. The whole controversy is both a very difficult one and a very deplorable one.

The following protest from the "clergy and workers" of St. John's Chapel has been laid before the vestry.

A MEMORIAL TO TRINITY VESTRY.

ST. JOHN'S CHAPEL, New York.

To the Rector, Church Wardens, and Vestrymen of Trinity Parish, New York:

GENTLEMEN:—We, the undersigned, clergy and workers of St. John's Chapel, respectfully beg to submit to your consideration the following Memorial:

We fully recognize the technical rights of the rector and vestry in discontinuing the work at St. John's Chapel, and closing the church on February 1, 1909.

We further recognize that we hold office at the pleasure of the vestry.

But as the responsible workers to whom the actual carrying out of the religious work of the chapel has been intrusted by yourselves, we feel in duty bound to make formal protest against the action now contemplated. For we consider ourselves not only responsible to you for the spiritual work here, but to God as well.

We do not presume to estimate the success or value of our work. But we do know the need of some such work in this community. It is our conviction that this neighborhood at the present time needs St. John's Chapel, and that the chapel is in some measure meeting the need. There is now an active communicant list here of about 475. Last Easter 329 out of this number received the Holy Communion. The average Sunday morning congregations are small; but the last fourteen months have shown a marked increase. From an estimated

average attendance of 50 at the 10:30 service on Sunday mornings four years ago, the actual average attendance at the same service October 1, 1907, to October 1, 1908 (including the chief morning services on Thanksgiving Day, Christmas, and Ash Wednesday), was 103, the largest number present at any one service being 450, and the smallest (in mid-summer) being 34; or, counting out the three hot months (when the poor people very generally make excursions away from the city on Sunday), the average attendance from October 1, 1907, to July 1, 1908, was 116, and for the two months of October and November, 1908, was 121. The number of children in the Sunday school at present is 283, an increase in the actual membership of four years ago.

But we do not base our appeal on these or any other statistics. Statistics at best have to do with the arithmetic, not with the spiritual value, of a religious work. We know from first hand, personal experience that the moral influence of St. John's Chapel throughout this neighborhood is vastly greater than might be inferred from the size of a Sunday morning congregation. The abrupt closing of the chapel in mid-winter, with the discontinuation of its work, will, in our opinion, involve a genuine spiritual disaster to this community. Your action must appear to the people as a violation of the assurance given to this congregation a year ago by the late rector, viz.: that if a vigorous work could be revived here, St. John's would be continued. They feel that a vigorous work was at least in process of revival. Their feeling seems likely to involve the further serious consequence of their loss—in considerable numbers—to the Church. This, we fear, will be the result of your action, in spite of all we can do to the contrary.

Further, you invite our people to attend St. Luke's Chapel, where you say ample provision is, or will be, made for them. But they know the present inadequacy of St. Luke's, and this, together with the fact that their own clergy and workers are not to be at St. Luke's to help effect the transfer and welcome them there, leads them to regard your action as turning them adrift, rather than providing for them. This feeling on their part we have tried to counteract in every way, and especially by reference to the plans for St. Luke's, which the rector promises soon to make public; but the feeling grows stronger, and we fear will seriously prejudice the future usefulness of St. Luke's, no matter how elaborate may be your plans for enlarging the work there in the near future. In the light of this situation, therefore, your action appears to the people, and to us, as tantamount to the abandonment and disruption of the spiritual work of the chapel.

We fully recognize the delicacy of the situation and the risk of our speaking thus frankly of a matter with which we are so closely and personally connected. But we disclaim any personal motives in this Memorial. It is inspired solely by our interest in this work, and by our sense of responsibility for it.

We have endeavored to pacify the people in their feeling that a grave injustice has been done them, and we shall continue so to do so long as we remain here; we shall also try to help prepare the way for as complete and successful amalgamation with the congregation at St. Luke's as possible. But knowing the conditions that obtain, and the need of the community, we feel bound to make our unanimous appeal for a reconsideration of the question.

That it might not be deemed wise to continue a separate work in Varick Street indefinitely, we thoroughly appreciate. But we claim that it would be unfortunate to discontinue the work just as it was springing into a more vigorous life, and in such a way as to alienate the good-will and affection of the people.

We beg to remain, Respectfully yours,

(Signed) CHARLES L. GOMPH,
EDGAR H. GOOLD,
JULIUS H. C. SAUBER,
WINNIFRED M. DALZIEL,
SISTER DOROTHY.

IF THE new year is to be better and happier than the one that is past, says the *Standard*, the change must be wrought primarily, in our own hearts. Some of us have fallen into the habit of looking for the worst in life about us. We have developed enormous capacity for nosing out the peccadillos and weaknesses of our fellowmen. They are not hard to find and we have had plenty of exercise. The members of our own families are not flawless. Our neighbors are not at all likely to be absolutely free from blemishes. Oh yes! we can be sure of plenty of game if our hearts are set upon this kind of sport. But the devotion of a human soul to such a pursuit is degrading to the one who undertakes it and without value to society. We shall see enough that is wrong even though we are seeking only for the best. To give ourselves over to a quest for the low and unworthy sours our souls, makes us censorious, unlovely, worthless as members of the community of life. If we have been imperfection-hunters and fault-finders during the year that is gone, we may make the best kind of a new year for the members of the household, for the friends with whom we associate, and for ourselves, by refusing longer to fill our vision with the mistakes of others. Why ignore the goodness, kindliness, unselfishness which are constantly manifesting themselves in the lives which we know? Why not keep an open eye for all that is good until we have no room for the poor and unlovely? If we have not tried it the attempt will bring a new and blessed experience.

DEANERY OF WESTERN SEMINARY COMPLETED.

Handsome Gift of Unnamed Donors to the Property of that Institution.

IMPROVEMENTS CONTEMPLATED AT CHURCH OF THE REDEEMER.

Woman's Auxiliary Hears of Work Around the World.

OTHER CHURCH NEWS OF CHICAGO.

The Living Church News Bureau
Chicago, January 11, 1909

THE new deanery of the Western Theological Seminary is now completed, and has been turned over to the Dean and his family, Mrs. DeWitt and her daughters having returned from abroad just before Christmas. This new building fronts on Washington Boulevard at the east end of the seminary grounds, adjoining the chapel, and there is a door which connects the residence with the chapel. The whole of this handsome gift is due to the generosity of donors whose names have not been given to the public. They have added a much needed edifice to the increasing equipment of the seminary.

AT THE CHURCH OF THE REDEEMER.

At the Church of the Redeemer (the Rev. S. B. Blunt, rector), the Rev. Henry Lodge has become the curate, filling the vacancy caused by the resignation of the Rev. Adelbert McGinnis, who has just gone to Palenville, N. Y., to become the rector of Gloria Dei Church. The Rev. Henry Lodge is a younger brother of the noted English physicist, Sir Oliver Lodge, of the University of Birmingham, and an elder brother of Mr. Richard Lodge, professor of history in the University of Edinburgh. He has resided in Australia and New Zealand, and lately he relinquished a lucrative position in the commercial world of Chicago to enter upon Holy Orders. His previous work in the Church's ministry has been at the Church of the Holy Nativity, Longwood.

The vestry of the Church of the Redeemer has let the contract for the building of a new entrance to the church, rebuilding the entire vestibule, as well as strengthening the foundations of the whole edifice. Plans have also been drawn for the enlargement of the sanctuary, with a handsome screen, and clergy-stalls. The sacristy will also be enlarged, the entire expenditure for all these improvements being about $6,500. They will be completed, it is planned, by Easter Day. Plans have also been drawn for adding to the present church and parish house a beautiful chapel, to seat about thirty people. The work at the Church of the Redeemer has grown greatly under the leadership of the Rev. S. B. Blunt, who has recently commenced his sixth year as rector.

THE WOMAN'S AUXILIARY.

The January meeting of the Chicago Branch of the Woman's Auxiliary, held on the 7th, at the Church club rooms, was marked by the unusual feature of an account of the Church's foreign missionary work given by an eye-witness. Miss Julia C. Larned, of St. Paul's parish, Hyde Park, who has lately returned from a tour around the world, read a valuable paper describing her visits to Japan and China, and her impressions of the work in the districts of the Church in both countries. She was the guest of Bishop and Mrs. Roots for some time, and therefore secured an insight into the scope, needs, and opportunities of the district of Hankow not always possible even to Church people who travel extensively. The paper was listened to with the deepest interest by the large number present, and at the close the offering of the morning, a liberal one, was sent to Mrs. Roots for her to use in her work, the gift being sent as a token of the appreciation felt by the Chicago branch of the Auxiliary for hospitality in having shown such cordiality to one of their members. A letter was also read from Miss Farthing, in Alaska, telling graphically about her work with the children of the mission where she is now residing. Mrs. Hopkins, who is so soon to start with the Rev. Dr. Hopkins on their first trip in the Fifth Department, said that her plan of visiting Auxiliary branches, wherever possible, had been approved at headquarters, and that she had also received cordial invitations from several diocesan Auxiliary officers in the Department. She said that she would apply the gifts sent to her as her "valentine," by members of the Chicago branch, to her travelling expenses, and that she would thus carry a message of coöperation and fellowship from the Chicago Branch of the Auxiliary to any local or diocesan

branches which she may have the opportunity of addressing throughout the Department.

CHANGE OF RECTORS AT THE EPIPHANY.

The vestry of the Church of the Epiphany have made an unusual record in the prompt and expeditious manner in which they have called their new rector, the Rev. Dr. L. P. McDonald of Toledo, as already reported in these columns. Not for many years have any of the larger parishes of Chicago been able to secure new rectors without even one week of interregnum, when vacancies have occurred. Epiphany parish, however, will say "good-bye" to the Rev. Dr. Hopkins on the last Sunday in January, and will welcome his successor on the following Sunday, according to the plans now completed. This is something almost if not quite unprecedented in the history of Chicago's parochial experience.

VIGOROUS LIFE AT RAVENSWOOD.

The most extensive weekly parish paper published in the diocese is the new one recently begun at All Saints' Church, Ravenswood, under the leadership of the Rev. A. H. W. Anderson, the new rector. The editor is Mr. F. C. Bishop, who is also the director of the parish's senior chapter of the Brotherhood of St. Andrew. The paper is called *The Progress,* and contains eight pages of printed matter, besides the covers, each week. This new departure is but one of the indications of the new and vigorous spirit of enterprise which is animating All Saints' parish. One would scarcely imagine that any parish could so speedily recover its poise and zeal after so severe a blow as that of the defection of its former rector (C. E. Bowles) to Rome only a few months ago. There is a brighter future than ever before this loyal and faithful community of Church people.

A REMARKABLE BAZAAR.

It is not often that we give the results of Chicago bazaars, but when a mission of less than 170 communicants raises over $2,500, with a committee of over eighty persons enlisted, it is something surely worthy of publication. This was the record made by St. Margaret's mission, in Windsor Park, not long since. The Rev. Hugh Spencer is the priest in charge.

ACTIVITIES OF GRACE CHURCH.

The increased usefulness of Grace Church parish house, Chicago, since the repairs and improvements made last spring, is a source of great gratification to the many members and friends of this fine old parish. The gymnasium is used every night in the week, Sundays excepted. The indoor baseball and basket ball teams are in excellent condition. The manual training class for boys, connected with the industrial school conducted by Miss Goodrich, has become a successful feature of this growing work. The free kindergarten is conducted every week-day by a trained teacher. There are now twenty-one organized societies at work in Grace Church parish besides the choir and Sunday school. The staff includes an assistant priest, a deaconess, a secretary who is also the kindergartner, and a parish visitor, all under the direction of the Rev. W. O. Waters, rector.

DIOCESAN ENDOWMENT FUND.

The central committee on the Endowment fund of the diocese has sent to all the clergy a strong appeal for immediate cooperation in raising the large sum which this fund requires. Each rector and priest in charge is requested to appoint a local committee of not less than three from his parish or mission, and is also requested to send to the Archdeacon of the diocese at once the names and addresses of all parishioners identified in any way with the work of his parish or mission. Results will soon be forthcoming from all this united effort. TERTIUS.

LET us be as poor and miserable as we can imagine, He puts others in our way worse off than we are, and bids us help them, trusting to His promise that it will be better for us in the end.—*Sel.*

BISHOP OF MONTREAL CONSECRATED.

THE Feast of the Epiphany was a joyful day in Montreal, when the Rev. John Cragg Farthing was consecrated as Bishop of the diocese, in the Cathedral church. The seating capacity of the Cathedral was taxed to the utmost to accommodate the great congregation assembled. Besides the Primate of All Canada, the Most Rev. Dr. Sweatman, Archbishop of Toronto, Bishop Mills of Ontario, Bishop Dumoulin of Niagara, Bishop Williams of Huron, Bishop Dunn of Quebec, and the Rt. Rev. Dr. Codman, Bishop of Maine, were present. The Orthodox Greek Church was represented by the local priest, who was accorded a place of honor among other priests who stood nearest the Archbishop.

The chapter house was used by the Bishops and older clergy, who robed there, and the junior clergy in the see house. "The Church's One Foundation" was sung as a processional by the large choir and junior clergy as they proceeded through the east aisle, with the Bishops and older clergy following.

RT. REV. JOHN CRAGG FARTHING, BISHOP OF MONTREAL.

The sermon was preached by the Rev. Canon Welch, rector of St. James' Cathedral, Toronto, who took for his text Revelation 22: 3, 4.

After the sermon the Bishop-elect was presented to the Primate by the Bishop of Ontario and the Bishop of Huron. The record of election was then read by the Chancellor of the diocese, Dr. L. H. Davidson, who proceeded to show that the episcopal fund was certified to amount to $96,000. The oath of canonical obedience was then administered, followed by the reading of the Litany by the vicar of the Cathedral, Dr. Symonds, and then the questions to the Bishop-elect were put by the Primate and answered. While a voluntary was played by the organist the Bishop-elect retired, returning fully vested. Then after the *Veni Creator Spiritus,* the Bishops gathered around the Bishop-elect for the laying on of hands. After the benediction by the Archbishop, the recessional hymn, "Disposer Supreme," was sung.

Bishop Farthing's responses were made in a low voice, deeply touched with the solemnity of the occasion. A touching incident was the presence of the new Bishop's aged father, who received the Holy Communion from his son's hands.

The clergy of the diocese were well represented, the oldest, Canon Ellegood, rector of St. James the Apostle, having served under every Bishop of Montreal, beginning with Bishop Fulford, then Bishop Oxenden, Archbishop Bond, and Bishop Carmichael.

There was a large gathering at the luncheon tendered to Bishop Farthing at the Windsor Hotel, by the clergy and laity of the diocese, after the consecration service. The Bishop had an enthusiastic reception when he rose to speak, and he showed emotion at the warmth of his welcome. He made an eloquent reference to the late Bishop Carmichael, saying that a prominent Roman Catholic member of Parliament, in discussing with him the life and character of the late Bishop, said he was not only the best loved man in the Anglican Church in Canada, but in any Church.

THE ENTHRONEMENT.

The ceremony of the enthronement took place in the evening in the Cathedral, which was again filled to the utmost. The procession was formed and proceeded down the aisle to the great west door of the Cathedral, and there the Bishop's chaplain knocked for admittance in the presence of the Primate, the Dean and chapter and Cathedral authorities. The rector inquired, "Who is there?" when the answer came, "The Lord Bishop of Montreal, who prays the Archdeacon and rector of Montreal to admit him." The door was then opened by the rector, the Bishop entered and proceeded up the centre aisle with the procession while the processional was sung.

On arriving at the chancel, the Primate and other dignitaries having taken their places, the Bishop of Montreal handed the act of consecration and the mandate for the enthronement

to the chancellor, who read them aloud. The Bishop then made the solemn promise to defend the rights and privileges of the Cathedral, after which the rector conducted the Bishop to his throne, saying that he did "now enthrone, induct, and install the Right Rev. Father in God, John Cragg, Lord Bishop of Montreal, into the actual possession of the See," with a prayer that "the Lord would preserve thy going out and thy coming in." The doxology was then sung, followed by the joy bells on the celestial organ, after which evensong was said by the Dean. The Lessons were read by Canon Ellegood and Archdeacon Naylor, the Benediction being pronounced by the Primate. Then the diocesan crozier was carried down by the Rev. Mr. Hill of London, Ontario, and formally handed to the Bishop of Montreal. The Cross of the Metropolitan was carried by Archdeacon Sweeny of Toronto. Archdeacon Norton then conveyed the greetings of the Cathedral clergy and officers to the new Bishop, welcoming him to the diocese.

The congratulations of his former parishioners at Woodstock were then conveyed to the Bishop by their present rector, who also presented on their behalf a pectoral cross.

Among the clergy present at the ceremonies of the day were a number from other dioceses, the Ven. Archdeacon Bogert and Canon Kittson from Ottawa, the Very Rev. Dean Williams and Principal Parrock from Quebec, the Very Rev. E. P. Crawford, Dean of Nova Scotia, and many others.

At the meeting of the diocesan board of the Woman's Auxiliary January 7th, it was decided to offer a life membership in the Woman's Auxiliary of the diocese to Mrs. Farthing, who will also be the honorary president.

SOCIAL AND POLITICAL STUDIES.

IX.—Views of Two Distinguished Foreigners on American Municipalities.

By Clinton Rogers Woodruff.

SEVERAL years ago James Dalrymple, tramway manager of Glasgow, visited America at the invitation of Mayor Dunne of Chicago. His principal object was to report on the feasibility of immediate municipal ownership and operation of Chicago's street railway system. His opinions and report were not favorable to it, and it would seem as if he still felt the same way, for a few weeks ago, in an interview, he said that he found that communal life is as yet comparatively light, and even in some of the larger cities the undertakings which are carried on by the community are not to be compared with the many enterprises of even our smaller Scottish towns. In some of the largest cities he found that there were very few meetings either of the town council or its committees, and of the meetings that were held, many were in the evening. In Scotland almost all the municipal meetings are held in the afternoon, and in the big cities the number of meetings is very large. In Glasgow the town council meets every Thursday, with few exceptions, and frequently on some other day of the week as well, while there are every day quite a number of committee meetings. All the town council meetings are held in public and are reported at length in all the papers, with the result that the community takes an intense interest in all the business, or possibly they are reported at length because the public takes such a keen interest. At American municipal meetings, Mr. Dalrymple says, no details of business are placed before the members, whereas in Glasgow the difficulty is that members waste far too much time discussing details.

In American cities several of the large public departments are managed by separate boards of commissioners, who are independent of the corporations, and are entirely out of politics. These undertakings, such, for example, as parks, are generally well managed, according to this Scottish observer, and the money which is annually voted for them is well spent. Indeed, his opinion is that the system of parks in many of the American cities is splendid, and that the parks themselves are extremely beautiful. "We have no equivalent to this system in Scotland. Our public departments are all managed by committees of the town council, each committee being subject to its parent body and without power—except when this has been specially granted—to do other than recommend a certain course of action on whatever subject comes before them. Their recommendation, of course, is nearly always approved, but the fact remains that it is not final, but that this system of committees leaves absolute power in the hands of the whole town council. This applies to tramways, gas, electricity, water, parks, and a large number of other things." Mr. Dalrymple further declares that most of the American cities have their own water supply and a few have also their own gas and electricity undertakings. All have control of the cleaning of the streets, but none has yet undertaken the operation of street cars.

In his opinion the weakness of American municipal government in the past has been that the best of the citizens hold aloof from public work. They are too busy. But this condition of things is gradually changing, and the inhabitants of the great cities of the States are becoming alive to the fact that it is worth their while to take some trouble to see that their municipal work is well carried out, and that there is room for good men in the municipal service. While the municipal representation in America is being gradually improved, Mr. Dalrymple is of the opinion that before very much good can be effected, and before the United States municipalities can hope to do the work of an ordinary municipality in the United Kingdom, the standard of the corporation officials must be raised. Up to recently there was no such individual as a permanent official. Every man, from the chief of the department down to the lowest paid employee, kept his position only so long as his party remained in power. To a great extent this system has in many cities been altered, and now only the head of a department goes when a new mayor gets into office. The mayor, being the chief executive officer of the corporation, generally appoints the heads of departments. The civil service system is now, however, being introduced into many of the larger cities.

For some years, he adds, Americans have been very much interested in the question of municipal ownership of public utilities. This agitation was very active for a few years, and both sides went into the question with great vigor and promptness. "They even sent over a large number of experts to this and other countries, both those in favor of and those strenuously opposed to municipal ownership. The controversy, however, seems to have died down, without very much apparent result. The people seem to have come to the conclusion that municipal ownership is not a policy that is to be carried with a rush, but that if the American cities are to follow those of this country in taking over and managing large public utilities, the change must be carried out very gradually."

Professor A. Lawrence Lowell of Harvard, who latterly has been giving very considerable attention to the question of American municipal government, has recently voiced the convictions of close students of the questions that we must have permanent officials in municipal government. In an address before the Pittsburgh meeting of the National Municipal League he declared that the essential difference in the methods of governing European and American cities is to be found in the fact that the former are administered in the main by permanent experts. The way in which this is brought about is not, indeed, the same in all countries. "In Germany the participation of a professional class is prescribed by law; while this is not true, as a rule, in England and France. The case of England is especially striking, for there the statute is almost silent about the qualifications, the tenure, and the duties of permanent officials; and yet anyone who has observed closely the working of British municipal government can hardly fail to see that these men supply the mainspring of the whole machinery. The fact is marked in the great provincial cities that are constantly held up to us as examples for our contrite admiration, and it counts for much in their large measure of success."

Surely Americans must give consideration and weight to the opinions of dispassionate observers like James Dalrymple and thoughtful students like Prof. Lowell, and set about placing their municipal affairs on a more business and efficient basis.

The use of the sign of the Cross is authorized in our Baptismal service when it is reverently traced on the brow of the person baptized. Why not make use of this beautiful and helpful custom elsewhere? Christians certainly employed that symbol as early as the second century, for Tertullian says: "Whatever occupation we are engaged upon, we mark our forehead with the sign of the Cross." And very soon it had acquired an official position in administering Holy Baptism, consecrating the font and the Eucharist. When the early Christians arose; when they laid down to sleep; as they began any important enterprise, like St. Paul, they felt they would glory in the Cross of Christ. It is not a Romish custom, for it was in common usage long before the Roman Church became a separate institution. How lustily we sing "At the sign of triumph Satan's host doth flee." If that be true, that Satan's host doth flee at the sign of the Cross, why not use it as an act of faith in the efficacy of the Cross?—*Rev. Frederick Ingley.*

THE SUPPLY OF THE CLERGY.

LAMBETH REPORT NO. II.

REPORT OF THE COMMITTEE† APPOINTED TO CONSIDER AND REPORT UPON THE SUBJECT OF—(*a*) THE SUPPLY AND TRAINING OF CLERGY; (*b*) INTERCHANGE OF SERVICE AT HOME AND ABROAD.

IN presenting our report upon the subject entrusted to us we wish to acknowledge the debt we owe to the small committee appointed last year by the Archbishop of Canterbury to examine into the question of the Supply and Training of Candidates for Holy Orders.§

DECREASE IN THE NUMBER OF CANDIDATES IN THE PROVINCES OF CANTERBURY AND YORK.

The facts and figures so carefully and accurately collected and embodied in the report presented by that committee to the Archbishop have to a great extent lightened our labors. For instance, it has been unnecessary for us to investigate again the real facts with regard to the decrease of the numbers of those who in recent years have offered themselves for holy orders in England. They are given in a list which we add as an appendix to this report, giving the numbers from the year 1877 to the year 1907. The numbers rose progressively in the Provinces of Canterbury and York from 697 until 1886, when they reached 814, and then declined until they fell to 587 in 1907.

These figures do not, however, really convey the seriousness of the decrease. As that report points out, "this decrease is the more serious when we remember that as a National Church we are bound to consider not only the needs of our own members, but the whole nation and its spiritual requirements.

"The increase in the population of England and Wales, after allowing for emigration, may be estimated at 260,000 a year at least. This growth of population calls for an increase (reckoning 2,600 souls to each minister) of 100 more clergy each year, or a total in twenty-two years of 2,200 clergy. Add this to the above stated deficit of 3,124, and the total shortage stands at the large figure of 5,324.

"The deficiency may be illustrated in another way. The number of deacons ordained for every 100,000 of the population of England and Wales was, in 1881, 2.7; in 1891, 2.5; in 1901, 1.7.

THE RESULT WIDELY FELT IN ENGLAND.

"That this deficiency in the supply of clergy is proving a serious detriment to the Church is shown by the figures which have been supplied to us by the editor of *The Statistical Returns of Parochial Work*. According to his estimate the total number of assistant curacies in 1905-6 amounted to 6,925. Of these no fewer than 400, for which stipends were forthcoming, were vacant in that year. In 1906-7 the curacies were estimated at 6,832, and the vacancies under the aforesaid condition amounted to 424."

AND IN OTHER PROVINCES.

Members of our committee who come from other provinces also report a deficiency.

In the Church in the United States, while the number of communicants has more than doubled in the last twenty-five years, the number of candidates shows only a very slight increase.

CAUSES OF THE DECLINE.

It is easier to learn the facts of the decline in numbers than to be certain as to the causes which have led to it. No doubt some weight must be attached to what is called in the report we have alluded to, "theological unrest." Some men do undoubtedly go up to the University apparently with a vocation for holy orders and abandon their intention before they leave, but it must be remembered that such testing of vocation is in itself wholesome, and it is certainly a fact that some of those who do for the time give up their intention to be ordained return to it before the age of thirty.

Another cause undoubtedly is to be found in the manifold and interesting openings in all parts of the world for the youth of to-day. In the middle of the last century there were comparatively few careers for University men, but now the civil service at home and abroad, the attractive posts open to men with a knowledge of science, and spheres of work in literature or diplomacy are competing in the minds of the young men of the day with the ministry.

We feel, however, that this is not a matter for regret, as it tends to make the choice of the ministry, when it is made, much more real. We only want men in the sacred ministry who deliberately choose that life in preference to all others—not those who drift into it for want of something better—and we believe that, if rightly placed before young men, it will be found to be the most interesting of many other interesting ways of using their lives. It is only fair also to add that the ideal of the ministry is now considered so high that many of our best men hesitate to offer themselves for it from a sense of unworthiness; while, on the other hand, the examples of some of the clergy who fail to illustrate in their lives the finer traits of the ministry discourage many young men of strong and high character.

We have little doubt that so far as the Provinces of Canterbury and York are concerned, and to a large extent the provinces in the rest of the British Empire, the main cause of the decline is financial.

Many of the clergy and professional men are no longer able to send their sons to the University as they used once to do, and we find numbers of young men in city houses and banks who in more prosperous days would have been educated for the ministry at the expense of their fathers.

Parents, moreover, who naturally feel themselves responsible for the future of their sons, dissuade them from a profession which may leave them poor men all their lives, and this applies equally to the Colonial dioceses.

The belief that the financial cause for the decline bulks largest of all is borne out by the numbers who are ready to take advantage of opportunities for preparation for holy orders when brought within their reach. Here, again, we are indebted to the report of the Archbishop's committee for some valuable statistics. It appears that for the Ordination Candidates' Fund on the average there were annually 300 inquirers and 120 formal applicants, of whom 46 were accepted; for the House of the Sacred Mission, Kelham, 300 inquirers, 80 to 90 eligible candidates, of whom there was only room to receive 12; for the College of the Resurrection, Mirfield, 300 to 400 inquirers, 100 eligible candidates, of whom there was room to receive 12; while a principal who has had experience at two theological colleges reports that during eighteen years he has had 2,770 inquirers, of whom he only knows 920 who have been ordained. Allowing for a certain proportion who would have proved unsuitable, this represents a serious loss to the Church.

The pressing problem, therefore, before the Church in the immediate future is to discover men with vocations from God wherever they may be, sift those with true vocation from those who may be seeking ordination from any lower motive, thoroughly educate the men so selected, ordain them, and arrange how to distribute those selected, educated, and ordained as may be best for the good of the Church throughout the world.

Our report, therefore, falls into three heads (I) Supply; (II) Training; (III) Interchange of Service.

I.—SUPPLY.

(1) In the first place, we feel that we must in no way despair of a far larger supply from the sons of those who are well able to afford to pay for their education at the best public schools and universities. We must admit that on the whole the Church has hitherto failed to impress upon the imagination of the young men of the day the attractiveness of the ministry; parents, in their fear of saying too much, have often said too little; and even if they have refrained from giving the impression that they would be disappointed if their children were ordained, they have recognized that with themselves first lies the responsibility of bringing the idea of holy orders before the minds of their sons. Much, too, may be done by masters at private and public schools, or by teachers at universities, and we look more hopefully to such influence, privately exerted upon those who seem likely to respond to such appeals, than to many sermons on the subject addressed to general congregations of boys or undergraduates.

It is essential, too, that the ministry should be represented as a true man's work and as demanding the whole man, mind and will, as well as heart and spirit, and claiming him for a life of service and self-sacrifice in a glorious and inspiring cause. To this end the ministry must be represented not so much as one among other professions, but as a life-long service, and the Church not as an organization which exists for purposes of its own, but as designed to be the most complete brotherhood in the history of the world.

Already there are signs that such a representation is having its effect upon the generous hearts of the young, and both in the public schools and universities many are turning their minds to holy orders. We also hear with great satisfaction that Colonial-born candidates

† Names of the Members of the Committee:

Bishop of Adelaide (*Secretary*).
Bishop of Antigua.
Bishop of Bath and Wells.
Bishop of Barbados.
Archbishop of Brisbane.
Bishop of Carlisle.
Bishop of Chota Nagpur.
Bishop of Colchester.
Bishop Courtney.
Bishop of Derby.
Bishop of Ely.
Bishop of Fredericton.*
Bishop of Gloucester.
Bishop of Grafton and Armidale
Bishop of Grahamstown.
Bishop of Guiana.
Bishop Jaggar.*
Bishop of Jarrow.
Bishop of Liverpool.
Bishop of London (*Chairman*).
Bishop of Manchester.*
Bishop of Massachusetts.
Archbishop of Melbourne.*
Bishop of Milwaukee.
Bishop of Newfoundland.
Bishop Coadjutor of New Hampshire.*
Bishop of Nova Scotia.
Bishop of Ohio.
Bishop of Pretoria.
Bishop of Rangoon.
Bishop of Richmond.
Bishop of Rochester.
Archbishop of Rupertsland.*
Bishop of St. Andrews.
Bishop of Saskatchewan.
Bishop of Sodor and Man.
Assistant Bishop of South Dakota.
Bishop Coadjutor of Southern Virginia.
Bishop of Tennessee.
Bishop of Thetford.
Bishop of Virginia.
Bishop of Wangaratta.*
Bishop of Woolwich.

§ "The Supply and Training of Candidates for Holy Orders." To be obtained from the Rev. Canon Bullock-Webster, Parkstone S. O., Dorset. Price, 1*s.* 6*d.* post free.

* Bishops whose names are designated by an asterisk did not participate in the deliberations of the committee.

are on the increase, and that in the mission field more converts are being ordained.

(2) But turning now to those who for one reason or another, generally financial, have failed to proceed to the Universities from school life, our first recommendation is that there should be in every diocese of the Anglican Communion, where such provision is not already made, an Ordination Candidates' Council. This should consist of clergy and laymen, and should be as representative as possible of all schools of thought in the Church.

Before this Council all clergy throughout the diocese who think they have fitting candidates needing financial assistance should appear and bring details concerning the life and character and antecedents of the man whom they desire to recommend. If *prima facie* the man seems suitable, he will himself be interviewed. It will be the duty of this Council to test to the best of their power the vocation of each of those brought before them. Sometimes it may be thought well to require a further period of probation in order to test the candidate's willingness to endure the hard work and even privation which his effort to fit himself for orders often entails.

When, however, the Council feel certain that he is "called of God," they will give his name to the Bishop of the diocese, and, if he confirms their view, the man will become a "diocesan candidate," for whom funds must be found, on the principle that, if God calls a man, He will provide the means to prepare him for the work to which He has called him. Such a candidate would naturally be expected to be ready to serve in the diocese which has helped him to be ordained.

(3) And that leads to our second recommendation, which is that in connection with this Ordination Candidates' Council should be a fund, recognized in the diocese as one of primary importance, for the purpose of training men for the work of the ministry.

The example of other Christian bodies should be followed, in which almost invariably the supply, training, and support of the ministry is the first charge upon the offerings of the faithful; in the Anglican Communion it has up to now been to a great extent the last. There is little doubt that, so far as the Provinces of Canterbury and York are concerned, the old endowments, instead of stimulating gifts from the living for the supply, training, and support of the ministry, have resulted in giving the impression that such gifts are unnecessary.

We would call special attention to an outline scheme of Church finance, given on page 30 of the report recently made to the Archbishop of Canterbury, and which we reproduce as an appendix.

Whether such a scheme be adopted or not, our main point is that after the candidates have been selected, and a suitable education decided upon for each, it should be a matter of conscience with the faithful in the diocese, not only to pray at all the Ember seasons and at other times for the diocesan candidates, but to provide funds for their adequate and thorough training.

Before leaving the subject of supply, we would call attention to the canon in the Church of the United States which allows ordinations to the diaconate at the age of 21, as we think that in countries where school and university education ends at an early age such provision might be useful. It may be well to point out in this connection that Canon 34 of 1604 and the Preface to the Ordinal (since 1662) give the age of the diaconate as 23, the latter adding the provision "except he have a faculty." Although no faculty has apparently been granted for a very long period, the possibility of advantage being taken of this provision under certain circumstances ought to be recognized.

[The remainder of the report treats of the other two divisions of the subject.]

RESOLUTIONS ADOPTED.

3. WHEREAS, Our Lord Jesus Christ and His apostles made it of first importance that the Church's ministers should be men of spiritual character and power, full of faith and of the Holy Ghost; and whereas our Lord has taught us to pray to the Lord of the harvest that He will send forth laborers into His harvest; this Conference desires to emphasize the need of more prayer on the part of the Church generally, especially at the Ember seasons, that God would call and send forth such men to the work of the ministry.

4. WHEREAS, in view of the serious decline in the number of candidates for holy orders, it is clear that some do not recognize that call and others are either unwilling or unable to offer themselves for the ministry, we recommend that Christian parents be urged to encourage signs of vocation in their sons, and to count it a privilege to dedicate them for the ministry, and parish priests and teachers in schools and universities to foster such vocations.

5. Inasmuch as there are many young men who appear to have a vocation for the ministry and to be hindered from realizing it only by lack of means to provide their training, this Conference urges that an Ordination Candidates Fund and Committee, or some similar organization, should form part of the normal equipment of the Church, to assist Bishops in discovering such men and enabling them to respond to their call; and that all Churchmen should be taught to regard it as their duty to contribute to this object.

MEN DESIRE and expect to succeed in what they zealously undertake; they think much of whatever trouble they submit to in the way of charity, and presumptuously reckon upon the good they have done. Jesus Christ was contented to see His gracious designs and endeavors for the welfare of the Jewish nation made void by their wickedness and obstinacy.—*Selected.*

CONTEMPLATION.

Before existed thought of mine
All was by thought, but thought of Thine.
Through sentient windows on the earth
My mind looks out, but finds no worth
In man or beast, in sky or sea,
Unless it sees through them to Thee.
With eagle's wings down airy slants
Buoyant on Thee my soul shall glance
Where viewlessly Thy Spirit blows,
With pinions spread in Thee repose.
Sore-laden with all human trials,
All human needs, unfaith's denials,
Wounds of my wandering from the path,
Tares of disorder's aftermath,
O mind of mine, spring forth to soar,
And, springing, rest in Being's core.
I reach to Thee past hope, past dreams,
In wider than magnetic streams
I find Thee overflowing space,
Outpour my heart, O, face to Face.
Accord thyself, my soul, alone
To the long celestial overtone
That rings through every earthly sound—
In God well lost: in God new-found.

LOUIS T. SCOFIELD.

A WET BLANKET.

THERE seem to be very few parishes that do not possess a Wet Blanket. Not that such an article is necessary to the being or the well being of the parish, or to complete its ecclesiastical furniture. A Wet Blanket is not mentioned in the ornaments rubric of the English Prayer Book, nor has any extreme ritualist on this side of the water ever hinted that it is authorized by the canons of 1604. Nevertheless, nearly every parish can produce the article on short notice. In fact, there are some parishes where the Wet Blanket is produced without any notice at all; it spreads over the parish like a funeral pall over the casket, and envelopes the choicest hopes in its stifling folds. In this case we keenly suspect that the Wet Blanket is kept at the rectory, and is always ready for use, until it is providentially removed to another parish, or subsides gracefully after the parochial life is completely extinguished.

More often, however, the Wet Blanket does not belong to the rectory, but at some house in the parish, with some person who always uses it diligently, and is most frequently ready to cast it upon such sparks and flames of zeal as he perceives rising in the direction of the rectory and threatening a fire of energy and earnestness in the parish. Sometimes a parish is so well furnished as to possess a pair or more of these Wet Blankets, and then it is safe from any conflagration.

If you wish to know the "seamy side" of parochial affairs, just go and lift the corner of the Wet Blanket, and peep under it. If you wish to know the rector's (or his wife's) failings, go ask the Wet Blanket about them. If you desire to know what designs for the spiritual and temporal welfare of the parish will never bring forth any good results, go and consult the parish Wet Blanket. If you have a desire to thwart the building of a new church or the paying off of the church debt, or any other good work, get the parish Wet Blanket to head the subscription list and go around the parish and prepare the way for you. But if you ever want to accomplish anything, you must contrive by some means to secure a number of strong supporters before the Wet Blanket gets an idea of your project, or else you and your project will be extinguished, and "be clean put out."

Yes, to be sure, there is no limit to the efficiency of a parish Wet Blanket, when it is thoroughly seasoned, soaked, and ready for business. We defy any rector of ordinary capacities to do anything for the good of the parish under two or three practiced Wet Blankets. Such a parish becomes like a smouldering smudge with a bad smell. The clergy learn to shun it. They have the instinct of self-preservation, like other beasts of burden, and they don't wish to be chilled and smothered by the parish Wet Blanket.

Is there any cure for this evil? Can the parish Wet Blanket be disposed of in any way? Yes, we have heard of some rectors who have wrung them out; of others who have dried them up; of others who have converted the Wet Blanket into something more useful by dogged, persistent, energetic work and unconquerable good nature. And yet, even now it remains an insoluble problem for many of us, how to get along with, or dispose of, our Wet Blanket.—*The Parish Record.*

MEN DESIRE to grow rich; Jesus Christ, on purpose, continued all His life in poverty.—*Selected.*

O JESU, THOU HAST PROMISED.

"Where two or three are gathered together in My Name, I will be in the midst and that to bless."

O Jesu, Thou hast promised
That where Thy servants pray,
Thou wilt be there to grant their prayer;
Be near to bless to-day.

We come as Thou hast bidden,
O, in this sacred place
May each true heart have fullest part
In Thy atoning grace.

O, grant us benediction,
Till nobler faith shall be,
And every doubt shall be cast out
From souls that worship Thee.

And may the inspiration
That cometh from above,
With light divine on each heart shine,
Enfolding us with love;

With love to Thee, O Jesu,
So full, so perfect, free,
That through each day there only may
Be room for charity.

For love all things o'ercometh,
Through love all serve as one;
And through Thy love the height above
Of Heaven for us was won.

London, Ohio. MARGARET DOORIS.

THEIR LOVE, THEIR HATRED, AND THEIR ENVY.

BY ROLAND RINGWALT.

TWO thousand years and more before Gray wrote the *Elegy in a Country Churchyard,* a wise Israelite wrote the book of Ecclesiastes. Beautiful as Gray's lines are, and carefully as he reviewed and rearranged them, they never go to the depths of human passion. Take the whole of the *Elegy,* and it does not condense the experience of human life as it is condensed by the inspired sage. We find in Gray nothing like the marvellous concluding chapter of Ecclesiastes; nothing like that summary of the fate of those who have been forgotten by their survivors, and who have, in the mysterious hereafter, lost their stormy emotions. Ecclesiastes could have told of merchants, eager in their traffic; soldiers, hungry for fame and booty; scholars, anxious to gain knowledge and to be admired for possessing it. But these men were gone, "the memory of them is forgotten. Also their love, and their hatred, and their envy is now perished." If we have lived for twenty years within the vicinity of a graveyard and if we know scores of names on the tombstones, we can summarize a great many life stories in these familiar words.

Ecclesiastes, dealing with the sorrows and disappointments of earth, rarely alludes to the life of the world to come, although the allusions he does make are plain enough for those who wish to see them. Each year gives us more evidence that a great deal of love has perished. Without going so far as the grave, even here a youth has outgrown a childish love of tops and marbles, and has entered on manly effort. A man in his prime has forgotten a foolish romance of his 'teens; the energetic and practical have outlived fancies reason now condemns; a little touch of stoicism has taught hundreds to laugh at old disappointments. The silent grave brings back to our thoughts one who was intensely fond of some pursuit, who was almost frenzied over his business plans or his political opinions, and now we feel that he has passed beyond the waves that once agitated him. A weakness of our own seems weaker if we remember the foibles of the departed. He set his heart on something less important than he deemed it; he gave out too much of his strength in the quest of his prize, and it may be that we are doing the same thing. Boys laugh over Franklin's story of paying too dear for the whistle, but in actual life Scott paid too dear for Abbottsford, and many have paid dearly for honors they never gained. A ride to the tomb only brings timid and morbid feelings to those who are already timid and morbid; stronger minds go back with a deeper sense of the folly of breaking our hearts over what we may never gain or what might not content us if we did gain it. There is a love that never faileth; but there are foolish, childish loves that fade in the light of reflection and are extinguished in the shadow of death. It is well that many loves have perished, and would to God that they had perished earlier.

If the history of barbarous countries is a long record of open and sanguinary hatred, the history of modern society is full of hatred kept in check by law and decorum, but occasionally bursting its bounds. In English-speaking lands until quite recently, in France and Germany to-day, the duel is stronger than legal statutes and religious teaching combined. Hatred is often avowed, and often so poorly dissembled that everyone recognizes it. At seaports it is hard to keep sailors of different nations from fighting in the streets; a religious procession may offend those who signify their dislike by showers of brickbats; in a hundred ways hatred and malice betray themselves. It was not worthy of Dr. Johnson to abuse the Scotch so constantly and so ill-humoredly. Robert South defaced more than one noble sermon by the bitterness, the actual spite, he felt toward the Puritans. Let it be recorded to the credit of large-souled Cervantes that critics still say that he was the only Spaniard of his time who could find good traits in Moors and Englishmen. Wherever we go we find somebody who has a Nazareth—a place or a person. Out of that Nazareth no good can come, and an old grudge, even if the narrator likes to tell it over for the twentieth time, does not always please the hearer. The language of Scripture almost startles us by its modern sound. We recall family disputes, political contests, business rivalries that once gave talebearers plenty of material, and some of these quarrels only ended because earthly life came to an end. Alas! we could hardly look on the world to come with reverence, we could hardly believe in its awful dignity, unless we believed that the cheap hatreds of time perish in the grandeur of eternity.

Their envy, too, so Ecclesiastes tells us, has disappeared, and this is a relief beyond the power of utterance. Love, even foolish love, is often lovable. A vain, irreligious man who likes to entertain his friends, who is kind to his children and generous to his servants, may be foolish and worldly, but he has a kindly streak in him after all, and he may some day love higher things. There are many who merely love what is of the earth earthy, yet who are more sinned against than sinning, for nobody ever told them of anything better, and their associations have never furnished them with lofty ideals. Even hatred, black as it is, sometimes displays a heroic side. There are people who have been so often and so terribly wronged that their brains are unhinged, and their laying for vengeance is a disease. But envy is never heroic, always petty; it does not make great saints or great criminals; it narrows the mind and cramps the soul. The mean little things that are said about the successful and the prosperous show that the envious, whatever else they may have learned from Scripture, have not learned to bridle their tongues. A thousand acts of extravagance are explained, not by love of luxury, not even by ostentation, but by the purchaser's dislike of being surpassed by some pet aversion. So long as Mordecai sits in the king's gate, Haman cannot be at ease, even though he is bidden to the royal table. Wars may soon run their course; envy runs through generations. In the narrow range of a village envy is usually a patent fact; in great cities there may be adroit efforts to hide it, but it cannot long be hidden. The formal phrases of society and the outward semblance of religion may cover it, but only as a well-made garment covers a deformity, or as a bandage covers a wound. Envy comes over a beautiful face and clouds it with a scowl; envy spoils what might have been a delightful conversation; envy may intrude itself within the library of the scholar or go to the altar with the priest. Envy shows itself in the nursery, and never leaves the breast of those who have once yielded to it until driven forth by a mightier Power than that of man.

Apparently the Hebrew sage considers love, hatred, and envy to be the three great passions that rule the human heart. When man goeth to his long home, the most sincere of all the mourners who go about the streets may thank heaven that their departed friend is beyond the reach of these tyrants. Unreasoning, misplaced desire can no longer float as a will-'o-the-wisp before his eyes. Hatred can no longer burn and scourge him. Envy has lost its power to gnaw at his spiritual life as the moth frets the garment. From the little village churchyard to Westminster Abbey the same passions have been and are not. Their love and their hatred and their envy are now perished.

PRAY and labor, above all things, for the spirit and grace of perseverance; and as you love your peace in this world and your hope in the next, turn away from all the whispers of the devil; from unbelieving talk, and from wisdom, falsely so called; and never, never "sit down in the seat of the scorner."—*Selected.*

"SHE HATH DONE WHAT SHE COULD."

By Mrs. P. B. Peabody.

A PAPER READ AT THE NOVEMBER SESSION OF THE NORTHWEST DEANERY OF THE DIOCESE OF KANSAS.

YOU will pardon me if I divert the above quotation from its usual meaning and treat it in a restricted sense. Thus it will imply that "she" has kept within the scope of her ability.

The Bishop of London, in his address to the Woman's Auxiliary at Richmond, Va., during the late General Convention, spoke forcibly upon the great service rendered by women in Christ's kingdom and told how such work might be rendered more effective if only we might bring to God's service and to the service of humanity more of the very best of which we are capable. To do this ought to be the aim of every true, earnest, and loyal Churchwoman. The best of which she is capable! How shall we attain unto it? Could any better time present itself than this, the dawn of a new year, a time to take an inventory of our resources?

Some one has said that it takes many kinds of literature to develop a well-balanced mind, because the mind needs impetus and uplift to prepare it for its legitimate function, namely, to be helpful to the world. If this be true of the head, how much truer of the heart! Look well to the heart's resources. How long could an instructor teach if he only *assumed* to know? How much, then, can we do for the building-up of Christ's Kingdom if we are not *of* that kingdom but only *assume* to be members thereof? Going about doing good; leavening society with the holy principles that Christ taught; cheering the sorrowing with consolation; strengthening the tempted; encouraging the penitent; calming the troubled spirit; smoothing the pillow of death—can this be the offering of insincerity? So, then, in our preparation for the Christian life, let us be sincere. How easy it is to forgive mistakes of judgment! But insincerity constantly repels. Not everybody can be a genius, but everyone can be sincere, and sincerity, like charity, "covers a multitude of sins."

Our resources may be few, but let us bear in mind that many lights may be kindled from our small, glowing torch. Perhaps you are musical. No God-given talent can afford more pleasure. Music incites to worship in our beautiful Church service. Of course, there are others in your parish who sing, possibly better than you do; but you cannot over-estimate the comfort you can be to your rector if you are one of the dependable members of the choir, if only you are slow to take offense and are able to place the best possible construction upon the motives of others. If you can sing acceptably, use your gift and thank God for it.

Are you a good teacher in the Sunday school? No work calls for a higher type of character than the Sunday school. Bring to it stores of knowledge gathered from history, from your knowledge of life, and from a careful study of God's Word. Few of us have adequate time for this most important work, but it is work that must be done by *some one!* Then bring to it your best self. Our churches would not long survive the loss of the Sunday school or some other form of religious instruction for her children. The little ones demand lessons for the soul as well as for the mind, and teachers cannot create high ideals unless their own plane of living be high.

You may be a good visitor. This is a most necessary adjunct to the rector's work among his people: the finding of new families, the calling upon strangers and upon over-worked women of the parish. All these devolve upon *you*. Sometimes your mission may be to the unworthy, but He who said: "Be strong, and I will establish your heart," has also commended her who did what she could. Do not cheat your own soul by persuading yourself that there is nothing that you can do.

Doubtless you are a good critic. Parish work, like all other organized work, needs inspection and criticism. Have you the tact, the wise judgment, and the candor to do this most delicate of all gratuitious parish work? If not, it is better to delegate this work to someone else. It is quite possible that the rector is making mistakes, that matters are not right in the choir, that the Sunday school might be improved. It is right for *some person* to call attention to these things, but let it be the experienced person and let all criticism be made directly to the parties concerned. Never criticise by proxy. If you consider the rector at fault, go to him yourself and privately talk the matter over with him. Do not begin by telling his wife. I could tell you a secret, as I have known one clergyman's wife very intimately and she never tells her husband of any advice or criticism which comes to her; that is to say, she never stands proxy for a parishioner. Remember the threadbare adage: "If you want anything well done, do it yourself." An admirable way to criticise is by writing. Write down your criticism and keep it in your desk for twenty-four hours. Then, if you think best, sign your name to it and send it. Few mistakes would be made in this way.

Women spend too much time, as a rule, working for the financial interests of the Church to the neglect of the spiritual part; that is to say, they have not "chosen that better part." Many of our smaller missions depend almost wholly upon the efforts of women for their continued existence, and every parish, as well, needs the organized efforts of its guilds and auxiliaries. But we should also exhort to better living those whom we meet. Many women spend and are spent in efforts to build up the material side of the Church and then they turn in and help the rector to fail. No merchant employs a manager for his business and then goes about among his neighbors and says: "My manager is a good man, but I do not think he is going to succeed. I am sorry to say it, but he lacks tact. He is wanting socially, and although he is conscientious, he is out of his sphere." Be careful, then, that you are not, in your zeal for your parish, violating good business principles in *helping your rector to fail.*

One who knows one clergyman's wife very intimately has begged the privilege of adding a man's postscript to this paper: Don't call a rector to become the head of your parish and then proceed to cut him off from all parish functions, administrative and spiritual. Such unbusinesslike methods would reduce the Archangel Gabriel to a nonentity in less time than it takes the American nation to make history. This device is a "close second" to that devil's masterpiece, the starving-out process. But there is no choice between these; either, persistently followed up, will help the rector to fail.

EPIPHANY JOY.

By Marie J. Bois.

THAT thou mayest say to the prisoner: Go forth; to them that are in darkness: Show yourselves. Seven years ago, on this very day, a pitiful sight might have been seen in an old, magnificent, and yet shabby "palazzo" of Venice. A poor, suffering bundle of humanity was carried down the broad stone stairs into a gondola, which, for that time at least, did not resound with the joyous Venetian gondolier songs, but glided silently, mournfully along the narrow canals, taking the sufferer and her doctor to the station.

In the waiting-room a curious, noisily sympathetic crowd gathered around the patient, who, covering her face in order not to be seen and not to see, wept bitterly over the contrast of the past and of the present: of what she had been when she had arrived; of what she was then, a helpless cripple! No one who has not undergone a similar trial can even faintly understand what bitterness of spirit means.

But, dear reader, this is not written to harrow your feelings. If I thus give you a glimpse into the dark abyss of despair out of which God's love rescued me, it is only to try to make you understand the depths of love, far deeper than even the depths of despair which it has been my privilege to know. I cannot attempt to tell the whole story of God's infinite patience, marvellous loving-kindness, and tender mercy toward His poor, weak child; nor can I describe His faithful guidance and wondrous help; but the contrast of that Epiphany with the one just past is too great not to call forth a special act of thanksgiving and of praise.

Do you wonder, then, that having found it was possible to change one of my lessons, and having obtained leave to do so, I rushed between two classes to His temple, there to fall prostrate at His feet and to receive Him, my Lord and Saviour, in the blessed Sacrament of His Body and Blood? How else could I better express my thankfulness? No words can tell of the joy which filled my heart; no words can describe such a moment. The sick healed, the "cripple" able to run and to kneel before Him, and, with the leper of old, exclaiming: Lord, if Thou wilt, Thou canst make me clean; with the same answer falling on attentive ears: I will; be thou clean; and the same healing touch bringing cleansing, pardon, and peace. Can human words express the wonders of such forgiving love? Can a human heart ever repay such love? Oh, the depths of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT.—*The Life and Teachings of Our Lord Jesus Christ.*

BY THE REV. ELMER E. LOFSTROM

THE GREAT CONFESSION OF FAITH.

FOR THE THIRD SUNDAY AFTER THE EPIPHANY.

Catechism: Fourth Commandment. Text: St. Luke 9:23.
Scripture Lesson: St. Matt. 16:13-28.

AFTER the working of the miracles among the Gentiles, about which we studied last week, Jesus fed the four thousand with the seven loaves and a few small fishes (St. Mark 8:1-9). He then returned once more to Galilee, where He came into conflict with the Pharisees (St. Mark 8:10-21). Then near Bethsaida He healed a blind man (St. Mark 8:22-26). This last miracle, coming, as it does, just before the great confession, may be taken as having some allegorical significance. The man receives his sight gradually. This is symbolical of the way in which the eyes of His disciples were being opened to behold in Jesus the Christ, the Son of the Living God. It takes a new power of insight to behold spiritual truth. We are blind to it. But by and through Jesus we are enabled to open our eyes, and we become gradually able to see more and more clearly. The disciples had been associated with Him for a long time. He was full of grace and truth, and was manifesting forth the glory of the only begotten of the Father. The manifestation was clear enough, but it was only as their eyes were gradually opened that they saw the full significance of it all.

The great confession took place near Caesarea Philippi, an important city about twenty miles north of the sea of Galilee. It is to be distinguished from Caesarea on the Mediterranean. St. Luke tells us that He spent the night before in prayer, which He continued until they "were with Him." This long night vigil is an indication of the great importance of this event. It would seem that the prayer was not without its effect upon the result of the questioning of the next day. When St. Peter made the great confession, Jesus, in His answer, declares that it has not been revealed to him by any human being, but by the Father—evidently in answer to this prayer. But while it was in answer to this prayer, the prayer was not the only cause at work. St. Peter, and some of the others, had been with Jesus for two years and more. They had learned to know Him, they had heard His words and seen His works. By divine help they were now able to make the great deduction and understand clearly the full significance of it all.

Notice that before asking the disciples what they thought of Him, Jesus asked them what others were thinking and saying. Why did He do this? Ask your pupils. See if they can discover the reason. This question was asked to bring out clearly the fact that the disciples were a chosen company. They were in a position to know the true answer to Jesus' question, while others were not. It emphasized the fact that they knew the answer, while the majority did not. This would be of great help to their faith when they discovered that their faith was not that of "popular opinion." It was of still greater importance because of the readjustment of their ideas, which must now be made when told of the coming sufferings and death of the Christ. After the confession was made, everything would conspire to assail their belief. This preliminary question helped them to be sure of the answer which they had given.

St. Peter makes the great confession, but he speaks for all. Perhaps he was the only one who could have put it into words at that moment. But when he speaks he carries with him the assent of the others.

Look at the words of St. Peter's confession. In what sense are they to be taken? Are we to rob them of their full value, and say that he did not mean what his words must mean, if taken literally? Look at the way in which the declaration is received by the Lord Jesus, and then say, if you can, that the words were not meant to be taken literally. The disciples may not have understood the "how," but they here acknowledge His divine nature. When we think of all that they had seen Jesus do, we need not be surprised that they should arrive at this great truth.

In our Lord's answer there is a play upon words. The word for Peter is *Petros*, while that for rock is *petra*. There has been much controversy about the meaning of these words addressed to St. Peter. Scripture does not contradict itself. There can be no question as to what the New Testament teaches concerning the foundation of the Church. The great foundation which has been laid, and than which there can be no other, is Jesus Christ Himself (Eph. 2:20; I. St. Peter 2:6). Simon here becomes the rockman (Peter) by confessing the great truth of the divinity of Christ. By that confession, he is fitted, as a living building stone, into the Temple. He is the first such stone to be laid upon the foundation. Were these words to be applied to St. Peter as though he alone were to be the foundation of the Church, it would be resting upon a rather insecure foundation in the light of the words of awful solemnity addressed to St. Peter a few moments later, when he becomes the tool of Satan; or again, when he denied His Lord.

The keys promised to him refer to admitting into and excluding from the Church. Keys are used to lock and unlock doors. The promise here given St. Peter was fulfilled when he opened the door of the Church, first to the Jews on the day of Pentecost, and again to the Gentiles when he admitted Cornelius and his kinsmen. He excluded Simon Magus (Acts 8:20). The same power was also given to the other apostles (St. Matt. 18:18).

We have here the first use of the word "Church." It means "called out," and those of the Church are *called out* to be separate from sin. The promise that the gates of hell shall not prevail against it is sometimes misunderstood, from the fact that the word *hell* has become associated with a specialized meaning. Here it refers to Hades, the place of departed spirits. Death shall never overtake the Church. It may die in places, especially where its people are given over to sin or low ideals; but the whole Church shall never fail. Again, those who become partakers of Jesus' power over death become partakers of eternal life. They learn so to "hear" the Lord Jesus that when He calls them to awake out of sleep, the grave cannot hold them. We have here a promise, first to the Church, second to its members, of victory over death.

The disciples are commanded to keep silence. Why? Because a truth like this great one which they had just confessed cannot be imparted by mere words. It would do no good for hearers to repeat this confession in a parrot fashion. A truth like this must be learned by experience of the great Person who is thus confessed. After He was risen from the dead, the disciples had "the sign of the prophet Jonah" to submit in proof of their faith. But before that great sign, it would not be possible to *tell* others that Jesus was the Son of God.

The revelation of the sad outcome and end of His ministry could not have been made before this time without throwing the minds of the disciples into utter confusion. Now it must be made. It was not easy to reconcile it with the great fact they had just confessed. The apostles were Jews and had the Jewish way of looking at things. The Jews looked for Messiah to bring in a reign of glory and splendor. We need not wonder that St. Peter was thrown into confusion by Jesus' words. He could not understand how Jesus could be the Christ who was to reign in righteousness, if He was to be put to death at Jerusalem. But the apostle becomes the tool of Satan when he becomes so vigorous in his protest against it. After the confession he had just made, he ought to have realized that it was not for him to teach Jesus. He should have been willing to accept his Lord's words, even when he could not understand them.

The concluding verse follow logically. They give the great principle by which the seeming contradictions which have staggered St. Peter may have cleared away. The true way to glory is by the cross and the burden. It is not an empty honor and privilege, this being the Incarnate Son of God. The same is true of the disciple. To follow Jesus, and become partakers of His glory, we must *take up* the cross. That is not the same as enduring the burdens which may be laid upon one. Jesus here tells us that His way is the only way. To have His glory, we must also have His spirit of self-giving and self-sacrifice.

REMEMBER what the purpose is, both of prayer and of every devotional exercise. It is not to make men comfortable here, but to make them safe in a better world. Now it is certainly much better, with regard to this eternal safety, that Christian men should all their lives long be vexed at the imperfection of their own prayers—their wandering and inattention, their cold and dull thoughts—than as if they always arose from their knees, pleased and satisfied with themselves, and persuaded that they are favorites of God.—*Keble.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE "CHRISTIANS OF ST. THOMAS" IN INDIA AND THE ENGLISH C. M. S.

To the Editor of The Living Church:

I HAD the privilege of reading the admirable leader headed "Reunion with Oriental Christians," in THE LIVING CHURCH of October 3, 1908. I thank the editor for the kind interest he takes in the ancient Syrian Church of Malabar. It appears to me that the little book, *The Indian Christians of St. Thomas,* has left some impression on the editor as to the real cause of the dispute between the Syrians and the C. M. S. that took place in A. D. 1836 or thereabouts. The way in which the book is handled in that leader induces me to present an elaborate review of it, hoping thereby to remove the prejudices it might have created in the minds of readers.

Dr. Richards was a missionary of thirty-five years' service in the C. M. S. diocese of Travancore and Cochin. His objects in writing this book seem to be to exonerate himself and his brother missionaries from the charge of proselytizing, to elicit the sympathy of his English readers towards the "Reform Movement" in the Syrian community, admittedly the outcome of the labors of the C. M. S. agents, and to justify the policy of the missionaries which effected this result.

The *Church Times* (London), in its review of Dr. Richards' work, observes:

> "It is confusedly written, and it omits many things about which one would desire information. . . . . The Syrian Christians have been rent by much divisions, owing partly to the endeavors of the Roman Catholic ecclesiastics of Goa to bring them into communion, and partly to the movements for reform in another direction which have been furthered by the C. M. S. agents. The mission to them, which was started on lines exactly similar to those on which the Archbishop's Assyrian mission works, has not been entirely sympathetic and wise. But it has left the Syrians more free than perhaps one might have anticipated from the amazing list of 'corruptions' given in Bishop Wilson's charge of 1843, and reprinted in this book, which *betrays complete ignorance of Catholic principles and usage.*"

Such, no doubt, is the view which strikes a Catholic-minded reader of Dr. Richards' book. But as one born and brought up in the Syrian Church, with a keen knowledge of the internal movements in that community, I do not feel satisfied with such general remarks. I propose, therefore, to enter a little deeper into the subject matter of the book; and in so doing I feel all the more sorry, inasmuch as I am called to criticise one who had been my tutor when he was vice-principal in the C. M. S. College, Kottayam. With all due deference to my old master, I am compelled to say that he is greatly biased against the Orthodox Syrians, whom he styles *Jacobites,* and for the schismatic section, which he eulogizes under the title "St. Thomas Christians" or "Reformed Syrians."

Before entering into the merits of the book, I have to observe that, though Dr. Richards professes to have been a friend of all parties in the Syrian community, he seems to have had very little personal acquaintance with the leading members of the Orthodox section in it, not even with the Most Rev. Mar Dionysius, who is so widely known everywhere and to everyone in this country. This is clear from the fact that at page 40 of his book he identifies Mar Dionysius in a photo of his late assistant, Mar Paulos Athanasius. At page 63, besides repeating the same mistake, he includes a Chaldean or Nestorian Bishop (Mar Abd Yesu) among the Bishops of the Syrian Church. If, in spite of his thirty-five years' experience in Travancore, his personal acquaintance with the foremost and noblest personage in the whole Syrian community be so meagre, it is no wonder if his work exposes his ignorance of the internal condition of that Church. Suffice it to say that Dr. Richards is indebted for his views to the one-sided information he could collect from his "Reformed" friends.

Coming next to the merits of the book, I regret space does not permit me to expose the many blunders committed by the author. I shall, therefore, confine my remarks to a few important facts.

It is gratifying that Dr. Richards admits that at least since A. D. 1665 the Syrian Christians of Malabar formed part of the so-called Jacobite Church, holding allegiance to the see of Antioch, and that the so-called "Reformed Church" is a recent secession from that mother Church, having been planted and nourished by the C. M. S. agents. This, no doubt, is a view in which his "Reformed" friends would never agree with him. What they contend is that they were continuously existing from the time of the Apostle St. Thomas to the present day as an autonomous Church, holding the peculiar religious doctrines and customs to which they are now pledged.

As already observed, one of the chief aims of Dr. Richards' work seems to be to exonerate himself and his brother missionaries from the charge of proselytizing. In refuting this charge, he alleges that "whenever a Syrian individual or family desired to join the C. M. S., the *invariable advice* of the Church missionaries has been: 'Keep to your own Church and share any fresh light you have received with your own people'" (p. 35). My experience, particularly as a student in the C. M. S. College, does not permit me to accept this statement. I do not ask my readers to discredit so great an authority as a missionary of thirty-five years' experience on the mere strength of my assertion. I refer the readers to another missionary of the C. M. S., who was in no way inferior to Dr. Richards. He writes: "The Gospel has been preached to all alike, *Syrians* and heathen; and *all have been exhorted to come out and separate themselves from false communions and join themselves with a pure scriptural communion.* . . . . Since 1836 twelve thousand persons have come out and joined the Protestant Church of England" (*Church Missionary Intelligencer,* October, 1868, p. 314). To exhort a Syrian *"to come out and separate himself"* from the *"false communion"* of his own Church and to *"join* the scriptural communion" of the C. M. S. is, we are asked to believe, not an attempt at proselytizing, but was tantamount to saying, "Keep to your own Church." If so, I should like to hear from Dr. Richards a correct interpretation of that interesting word *proselytizing.*

Again, Dr. Richards admits that, as vice-principal of the college, he presented some Syrian students for Confirmation by the Anglican Bishop; but he excuses himself by saying that "Some Syrian lads, being wishful to receive the Holy Communion in our sub-station churches nearer their homes, *begged* to be presented for Confirmation," and that in so doing he had leave from the then Syrian Bishop, Mar Mathew Athanasius (p. 49), whom at another page (38) he stigmatizes as an *ungodly Metran.* In reply to this allegation, I am authorized by the Rt. Rev. Mar Dionysius, Jr. (a Syrian Bishop recently consecrated at Jerusalem by the Patriarch of Antioch), who, as a student of the C. M. S. College, was one of the Syrian lads presented for Confirmation by Dr. Richards, to say that if the latter includes his Lordship and some of his friends whom he remembers among the lads alleged to have *begged* to be presented for Confirmation, the statement must be a misrepresentation, if not a falsehood. Another Syrian Christian—an undergraduate and assistant teacher in an English high school—tells me that he had to submit to the ordeal of Confirmation very reluctantly, since he had not the option to violate the discipline of the college without incurring the displeasure of its authorities. This gentleman further informs me that when the college authorities required their Syrian students to prepare for Confirmation, he sought the advice of the Metran, who, while he expressed great indignation at the apparent intrusion of the C. M. S. agents, confessed his inability to withhold leave. Dr. Richards' explanation to the anomaly of presenting Syrian lads for Confirmation amounts to this much. He wanted to Protestantize his Syrian pupils with an apparent show of justice. There was a Syrian Metran who, he knew, was *ungodly.* He applied to the *ungodly Metran* for leave to commit an *ungodly action.* The Metran, who was at the time depending on the help of the missionaries to enable him to retain his hold on the Syrian Church against an excommunication pronounced by the Patriarch and a Bishop who sought to supersede him, had no alternative but to acquiesce. When the candidates privately sought his advice, he gnashed his teeth; but when a missionary openly applied to him for leave he granted it. The question is not whether he had leave from the Metran or not. But what was Dr. Richards' motive in taking all this trouble to confirm his Syrian students, who, he knew, were not members of his own communion, and who themselves had received

the rite of Confirmation according to the canons of their own Church? The answer to this question may be imagined from the following information supplied to me by another Syrian gentleman, also an undergraduate, holding the position of a teacher in an English school. He tells me that he was for some time a teacher in one of the schools under Dr. Richards. While in that position, Dr. Richards asked him to prepare for Confirmation, which he declined, alleging that he had received the rite in his own Church. Some days after this the Doctor required him to sign a paper accepting the Anglican Communion. This he also declined, and the result was that he was compelled to resign his teachership under the C. M. S.

In this connection it has also to be remembered that the C. M. S. agents took the trouble and bore the expenses necessary to revise the Syrian liturgy without the authority and sanction of the Church, and they induced paid priests to adopt this modified office with the hope (to use the expression of one of the missionaries) "that the people would be willing ere long to substitute our English Sacrament Service *in its stead*" (quoted by G. B. Howard in his *Christians of St. Thomas,* p. 105, from *Mod. Ch. Miss. Records,* Vol. IV., p. 60). What does this mean, if it was not that the missionaries spent their time, energy, and money to revise the Syrian liturgy, not because they desired to eliminate from it all "errors and superstitions," but because they hoped by this means to prepare the people to accept the Anglican liturgy as a whole? In other words, the Romish Archbishop Menezis converted the Syrians into his communion by force, while the C. M. S. agents, working in the nineteenth century and in the atmosphere of British toleration, hoped to achieve a like success by policy.

The next point to which I take exception is Dr. Richards' attempt to support the so-called Reform Movement. On the face of his admission that the Church of Malabar was Jacobite, owing allegiance to the see of Antioch ever since 1665, I wonder how he could treat a secession from that Church as anything but schism. In his present work he treats the ancient Church of Malabar as a body holding Monophysite heresy, and the so-called Reformers as a Church that has distinctly separated from the errors of Nestorianism and Jacobitism, "associating themselves with Catholics holding the decrees of the four General Church Councils" (p. 45).

As regards the alleged heresy of the Syrian Church, Dr. Richards thus wrote on a former occasion: "From actual experience, it is more than doubtful whether the Syrians really intend to hold views different from the Church Catholic, and the same opinion has been expressed by a singularly impartial writer in the *Guardian* of July 25, 1894, concerning the old Syrian Church in Mesopotamia, which, like the St. Thomas Christians, is under the Patriarch of Antioch" (*Ch. Miss. Intelligencer,* October, 1902).

Next, as to the assertion that the so-called Reformers acknowledge the Synod of Chalcedon, Dr. Richards' authority is a circular notice issued by some of their priests in 1878. He has reproduced the circular in his work at page 45. The only points which its authors proposed to remove from the existing doctrines and customs of the Syrian Church were *"traditions* and *practices* founded on hypocrisy and superstition, *prayers to the saints, intercessions for the dead, ceremonies contrary to the Scriptures."* We do not meet here with any repudiation of the alleged Jacobite heresy on the hypostatic union of natures in our Lord, or any acknowledgment of the Council of Chalcedon. On the other hand, in the sworn deposition of the late Reformed Metran, Mar Thomas Athanasius, given long after the date of the issue of the said circular, I find such statements as the following: "We remember the three Synods of Nice, Constantinople, and Ephesus, and all the holy fathers that took part in them" (*The Syrian Church Case,* Vol. I., p. 45). The very Prayer Book of the "Reformers," to which Dr. Richards refers at page 9 of his work, contains a similar commemoration of the first three Synods. To the question, What are the doctrines that have crept into the Church of Malabar from Antioch, which the "Reformers" have modified, the reply of Mar Thomas Athanasius was that the blessing of palms on Palm Sunday, the blessing of water on Epiphany, and many such practices, are what crept in from the Antiochians (p. 90).

In the opinion of that "Reformer," under whose authority the circular relied on by Dr. Richards was issued, the peculiar teaching of the Church of Malabar in respect of the union of natures and the decrees of the Council of Chalcedon finds no place in the list of the errors and superstitions which he and his priests thought were worthy of reform. How, then, could Dr. Richards treat the "Reformers" as a body of "Catholics holding the four General Church Councils"? Neither the earlier missionaries nor Bishop Wilson could detect any error in the Syrian Church in this particular respect. Therefore, I should say that in this particular respect the Reformers are as much orthodox or heterodox as the so-called Jacobites. As a matter of fact, the vast majority of the "Reformers" of the present day have no attachment to any of the doctrines or creeds approved of or condemned by any of the early Synods. The Bible and the Bible alone as interpreted by each individual according to his peculiar whims is all that they value. According to some of the articles published in their official organ, the Synods, the creeds, the liturgy, and all such things were the creatures of "Fathers," some of whom "were heretics and preachers of superstitions," and consequently are worthy of no respect.

Again, at page 59 of his work, Dr. Richards refers in eulogistic terms to the conventions held among the "Reformers" by some C. M. S. men and the enthusiasm with which they were welcomed. But he omits to mention the welcome accorded with equal, if not greater, enthusiasm to similar conventions held by certain evangelists, as David, Wordsworth, Nagel, General Booth, and others who represent Baptists, Anabaptists, Salvation Army, and other Nonconformists. Has he not read the statement made by the late Anglican Archdeacon, Dr. Koshi, that as the result of such conventions, the "Reformers," as a body, have become like the loose sheets of an old, worn-out book which cannot be rebound together? Has he not read a pamphlet issued by one Paul Peter, an uncondemned member of the "Reformed" sect, denying the Trinity, treating Arius and Nestorius as saints, and condemning the Synod of Nice in vehement language? In short, the so-called "Reformed Sect," which Dr. Richards represents as a Catholic Church holding the first four General Synods, is at present a body having no attachment to any Church Council, who unite in nothing but condemning the Orthodox Syrian Church from which they have separated themselves, not in the fact that the latter holds any heretical views in respect of the natures of our Lord, but in that they pray for the dead, invoke saints, believe in the Real Presence, Baptismal Regeneration, Sacramental Grace, and the like, which, in the words of the *Church Times,* "betrays complete ignorance of Catholic principles and usage." Such, indeed, are the nature and results of the "reforms" admittedly planted and nourished by the C. M. S. agents; and I leave it to my readers to judge if it was not a schism for which the C. M. S. is responsible.

I fear I have exceeded the limit of space which the editor is likely to allow me. However, I hope he will kindly permit me to make one or two more cursory remarks.

At pages 52 and 54 of his book, Dr. Richards gives the statistics of the Reformers as 60,000, which he pretends to quote from the census report of 1901. According to that report, their number in Travancore is 37,199, and in the Cochin state 514, while in British Malabar there is no Reformed Church.

Again, in Chapter XIV., he gives us a description of one of the newly-built Reformed churches at Kottayam and of the celebration of the Eucharist he witnessed there, alleging that some of the ancient practices, such as fasting Communion, the use of vestments, censer, etc., are still retained; and then he exclaims: "Here are the famous Six Points in full use in a Reformed Syrian church, and yet the C. M. S. has been charged with altering the Syrian ceremonies."

Dr. Richards' description of the building, viz., that it "has, like many Syrian churches, three arches at the east end, each with its veil," leads me to fear that he had been making his observations with his eyes shut or was contemplating the plan of some building he had seen in some other part of the world. However, he is almost correct in his description of ceremonies. As already stated, there is no unanimity among the "Reformed" priests, either in matters of faith or in ceremonies. Even the book of Liturgy which one priest uses vastly differs from another's. Their Kottayam priest and a few others are men of an older school who have not taken courage to make sweeping changes. But it is not so with junior priests, headed by the secretary of their Evangelical Association. Can Dr. Richards vouch for the maintenance of fasting Communion and all other ceremonies by these juniors, who form the majority of priests? I am not very particular about this question, as the charge against the C. M. S. is not so much that they altered ceremonies as that they wasted their money and energy to alter Catholic doctrines and usages and to raise up schisms.

I must stop here. On the whole, I am compelled to say,

with all deference to the sincerity of Dr. Richards, that his book exposes his bias and insufficiency of the mastery of facts. In describing the attitude of the earlier missionaries towards the Syrian Church, an Anglican clergyman of the Catholic school has written somewhat to the following effect (I am quoting from memory): "A young missionary, fresh from Islington, arrives in Travancore with his mind full of prejudices. There is little disposition on his part to enter into the feeling of the native Christians or to make any allowance for their habit of thought or the customs which they have received from their forefathers. The liturgies of the native Church are supposed to contain errors and heresies which a careful examination of their language fails to detect. The Eucharistic service, which they regard as the greatest act of worship proper for the Lord's Day, is viewed in the light of a superstition; and customs, however venerable for their antiquity, are denounced as objectionable if they do not accord with the received usages of Western Protestantism." With such a biased mind he stands aloof, not willing to have any intercourse with the leading members of the Church. He may go on working on this line for thirty-five or fifty years, gathering all his information from the interested persons that surround him. Dr. Richards' work is a remarkable illustration of this state of things. I therefore warn my readers against believing without proof anything and everything a missionary may report.

E. M. PHILIP,
Secretary to the Syrian Metropolitan of Malabar.
Kottayam, South India, Dec. 7, 1908.

THE CHOOSING OF MISSIONARY BISHOPS.

To the Editor of The Living Church:

THE December number of the *Spirit of Missions* has articles by the late Bishop Knight and by Bishop Spalding, which markedly set forth the nature of the work in Western Colorado. The conditions in Wyoming are much the same. For both of those regions there are needed Bishops and clergy specially fitted and adapted to that mountainous region.

Now it is well known, among many who understand the conditions in our western missionary jurisdictions, that in some cases at least the Bishops chosen have not been *well* adapted to their fields of labor. As our House of Bishops is about to fill these vacant Bishoprics, the question arises, Is there not some wiser and better way?

Could not the Missionary Department in which a vacant missionary diocese is situated be empowered to make nominations? The final approval, or disapproval, might go to the House of Bishops. Or, in another way, suppose it were the rule that the clergy and laity in convocation assembled should nominate three persons for the vacant Bishopric. These nominations could go to the House of Bishops. A missionary diocese like Wyoming or Western Colorado could thus have some voice in the selection of a Bishop. Some of our missionary jurisdictions are probably as strong as Connecticut, and some others were, when their first Bishops were chosen. Would it not be well, by some such methods, to secure the wisdom and the interest of godly laymen in the choice of our Missionary Bishops?

D. A. SANFORD.

To the Editor of The Living Church:

AFTER twenty-eight years in the priesthood, ten of which I spent in the diocese of Colorado, five of them as Archdeacon for general missionary work, I can fully appreciate the letters I have read in our Church weeklies upon the subject of Western-born, or at least Western-educated or acclimated, men for Western Missionary Bishops. It is often a cruel thing to appoint an Eastern man, not used to such conditions as are found in the West, as chief pastor of some missionary jurisdiction. If he obeys the call for such special work, although a rector in a settled Eastern parish, he goes West; but he is not of the West. This especially applies to men fifty years old or over. Such a man yearns for his Eastern home and work; his family, if he has one, yearns still more, perhaps; and in one case, at least, this means a Bishop has had to be for the greater part of the year alone in his new and distant field. How can any man do his best, or even sustain his ordinary efforts, under such circumstances?

There are numbers of men in the West right now who would make fine Missionary Bishops; men who love the West, who understand the West. Ask such leaders as Bishop Graves of Kearney, Bishop Williams of Omaha, or Bishop Keator of Olympia, and others, and they can point to clergymen in their dioceses or jurisdictions who could be found as available missionary episcopal timber.

Yours faithfully,
Ridgway, Pa., Jan. 4, 1909. R. S. RADCLIFFE.

THE TRADES UNION AND THE WORKINGMAN.

To the Editor of The Living Church:

DR. HODGES' article on the Trades Union is very interesting. Although it is out of a book, as you inform us, yet the fact that it is printed in THE LIVING CHURCH of January 2, 1908, makes it a thoroughly up-to-date and authoritative article. The writer knows his problem "from the book." And yet I would like to criticise. I think I can do so justly. I was ordained to the priesthood six years ago; I was admitted to a trades union eleven years ago; and I have been faithful to the vows of both positions, according to my power. I know the union from "the book" and also from life. Likewise I know the Church. And I am not forgetful of Dr. Hodges' life and works.

The author assumes the workingman's conviction that he "belongs to a distinct, separate, and immutable social class. 'The wage-earner has made up his mind that he must remain a wage-earner.'" In at least the second sentence quoted I think Dr. Hodges will find himself in error, on further thought. The workingman truly knows that his class will always exist, for it is the one class without which civilization would die. The non-working class is not one of society's assets. The thinking trades unionist, however, is a unionist because he chooses the most efficient means available whereby he may rise out of the class of inadequately paid labor into a class more adequately paid; out of the class of employees into the class of employers; out of a temporarily adopted purely manual employment into a more congenial one where wits and ingenuity and industry may find untrammelled play and proportionate reward. The unionist justly recognizes his "class" as permanent, but membership in it as a very transitory thing, whose duration under union rule will be briefer than under other known conditions, if a man be zealous.

Dr. Hodges ascribes the "steady establishment of workingmen as a social class" to the trades union. The union may be an influence in this direction, but it is not the greatest, and its influence is not intended nor essential, but accidental. The union is of the poor man, and exists for his advancement and uplift—which means the uplift of humanity. The times when "union" greed has run a business into the ground in these United States are rare—practically unknown. Such suppositious cases would tend to lengthen the labor period of men—and so establish a "class." The times when combinations of capital have brought misery untold upon the less wealthy and upon the poor are innumerable. Such cases always tend to establish a "class," for they push downward the man who has climbed but a little way and has no reserve strength. Therefore, when we begin to consider in cold blood the causes of the establishment of a working "class" we must place first the "union" of capital rather than that of labor. Very few people realize what a million dollars signifies to a community when the sum is in the hands of but one man. The average earnings of men (including Mr. Rockefeller!) in this country will run below $1,000 annually. That is to say, the pettiest millionaire has at his disposal to-day the equivalent of a regiment of men! He may choose their captains and his lieutenants to please himself. He may transport his regiment from Maine to California in the flash of an electric message. Of these thousand men, all work—but he alone eats; all work—but he alone has a conscience! They may oppress, but he is far away and does not see. They may degrade, but "out of sight is out of mind," and he alone has a mind. None the less, every act of oppression or degradation tends to establish a "class"—slaves to a man who does not see!

The cause of the "steady establishment of the working class" is the rise of a wealthy class living by and through the efforts of others or through the natural growth of great *inherited* fortunes or through the monopoly of the products of nature. In opposition to this great influence the "labor union" stands to-day as the greatest weapon to prevent the people's enslavement, and as the strongest support of the industrious.

The union exists to fight for the "under-dog"! It fights

wilfully no employer who is honest and fair. It is a necessity to cope with the dishonest and unscrupulous employer, whose name is legion. And here are two facts which cannot be recognized too soon (they are not recognized now) by all who have at heart the spread of Gospel truth:

1. The increase of millionaires marks the degradation of the race. Even the most conscientious cannot fully guard the activities of his "absentee" selves.

2. The increase of intelligent, skilled, well-paid workmen measures the progress of human evolution, which is only another name for the "salvation" set as the goal of Christianity.

Now, what is the real "initial assertion" of trades unionism? Not in the twentieth chapter of Exodus, but later on you will find it best stated: "Thou shalt love thy neighbor as thyself." In the broad Church which Christ founded there is a place for the sword. Our priesthood often forgot to preach honesty from rich to poor as well as from poor toward rich. Where Christ's priesthood forgot, that same broader Church takes up the work of God. "Thou shalt" is not the same as "You may if you wish." The law of God is tremendous and inevitable. Where one agency fails another starts up, till God's work is done and His fundamental law is recognized as one which cannot be broken, even by a rich man, with impunity. The Gospel is preached to the poor!

The initial assertion of trades unionism is: "Thou shalt love thy neighbor as thyself—even if he is poor; even if he is at your mercy; even if you could lie to deceive him; even if you would rather love only yourself."

It would be wrong, I know, to accuse Dr. Hodges of separating himself from that part of the flock which most needs shepherding. But in some places in this article, even though he desires to be impartial, he has almost taken the part of the "classes" against the "masses." Or was it only that "the book" was partial? Sincerely, CHARLES F CARSON.

Oklahoma City, Okla., January 4, 1909.

BOOKS AND SERMONS.

To the Editor of The Living Church:

MAY I thank you for the evidence of what seems to me a logical and loyal expression of the Catholic Christian spirit which the Literary columns in your issue of January 2d show?

The notice of the book on *The Christian Minister* by Dr. Dykes makes clear, I think, that the mind that is true to itself cannot reject the witness of the Spirit. If it be that it pleases you to publish this letter, I trust that those of your readers who did not give attention to this notice may take occasion to refer to page 306. I think the same observation applies with equal force to the reference to the study of the Spiritual Life by President King of Oberlin College. It is cheering to one whose heart longs for vital union of Christians to read in your columns the following words respecting the arguments printed by a preacher of the Gospel associated with the body of Christians called Congregationalists: "The great fundamental Christian truths are set forth with rare lucidity," and "altogether we cannot too strongly commend the book to every thoughtful reader."

These evidently sincere and natural expressions in your columns lead one earnestly to wish that your editorial columns might echo the words used by the Bishop of Iowa when he expressed his regret that the amendment to Canon 19 had not frankly used the words "Christian ministers." It seems to very many utterly illogical to "commend a book (on the spiritual life) to every thoughtful reader," and object to the spoken word of the same Christian man being uttered by him in the pulpit at a service on Sunday morning, the special purpose of which is to deepen and enlarge the spiritual life.

Whatever may be the thought and feeling of any school or individual in our branch of the Catholic Church as to the helpfulness of the service and the nature of its priestly ordering, if you will, I should not suppose there were any who would deny that the purpose of the sermon is to "commend" the spiritual life to "the thought" of "every" hearer.

Very truly yours,

GEORGE FOSTER PEABODY.

Abenia, Lake George, N. Y., Jan. 5, 1908.

[We thank our correspondent for his very kind words, and it is a pleasure to feel that we are agreed to the extent that he has outlined. Certainly there has been no time when THE LIVING CHURCH failed to recognize the debt that all of us owe to devotional writers of Christian bodies organized apart from the historic Church. Scarcely a week elapses in which our literary columns fail to acknowledge some portion of that debt. But it does not follow that "the spoken word of the same Christian man" would be equally valuable from the pulpits of the Church, first because the pulpit is the recognized place for the utterance of the Church's official teaching by the Church's appointed teachers, second because the very fact that one is an appointed minister in some other Christian body is proof that he is out of sympathy with, and probably antagonistic to, some part of the teaching of the historic Church. We are all ready to listen to other speakers from neutral forums, to confer with them on any subject, and to read their books; we are not ready to confuse the official preaching of a sermon with the unofficial delivery of an address. We may state an analogy. If our correspondent should write a book on some social, political, or religious subject, it would be received by the literary world with great respect; if he should deliver an address containing the same matter in some public hall he would be listened to with great interest; but if he should essay to deliver the same address in the senate chamber at Washington while the senate was in session he would promptly be placed under arrest.—EDITOR L. C.]

FASTING COMMUNION AND CHILDREN'S EUCHARISTS.

To the Editor of The Living Church:

I WAS much interested in Wm. Carson Shaw's article on The Sunday School in the January 2d issue of your splendid paper. Its suggestions for the betterment of the Sunday school struck me as particularly good. In reference to his suggestion for a children's Eucharist at least once a month, I wish to make a few inquiries. I strongly favor a regular observance of this service for the children, but several questions came to my mind as to the suggestion of making it a time for a corporate Communion of teachers and pupils.

All my queries arise as to the propriety of urging a fasting Communion. If a fasting Communion is taught (and I certainly think it the only proper way to receive, unless unusual circumstances prevent), the question of time comes up. If the service is held early (from 7-8:30), I am sure the attendance will be very small—probably only those communicating; if late (from 8:30-9:30), it will require too long a fast, particularly for the younger children. In our Sunday school the pupils, at least some, find it difficult to be present promptly at 9:30.

Of course I appreciate the fact that many of our Churchmen do not practise and believe in fasting communions, and with these no difficulties will arise; but we who do believe the young should be taught, for practices early acquired usually last. The lax, unchurchly attitude so widely prevalent in our communion is due, I believe, for the most part, to lack of proper training.

I would like some light on this subject. How would this suggestion do? Have a corporate Communion at the regular 7:00 A. M. service, and have a 9:30 A. M. Eucharist with instruction simply for an act of worship and to acquaint the young with this glorious liturgy—only those communicating who are for *good reasons* prevented from coming earlier.

Very respectfully,

Detroit, Mich, Jan. 8. C. A. COOLEY.

AN EVENING ORDINATION.

To the Editor of The Living Church:

THE versatile Bishop of Arkansas is nothing if not original. So in addition to his remarkable "color scheme," and his "plan" for Church unity, the good Bishop has now, according to reports in the Church press, inaugurated the novel custom of conducting ordinations to the priesthood on Sunday *evenings!* It is to be sincerely hoped that such a custom will not be copied by other Bishops or prevail in the American Church.

REV. EDMUND A. NEVILLE.

New Albany, Ind., Jan. 4, 1909.

COURAGE requires of you to do without the countenance of men. It is plain common sense. Man cannot help your soul in your need; man cannot change your heart, nor obtain forgiveness of your sins. Why will you think so much of man, when you have the Eternal God offering Himself to be your help and your refuge? Have pity on your own soul; do not so throw it away. And have pity, too, on the souls of those whom you are tempted to follow in the wrong way. Your weakness is *sure* to do them harm; your firmness *might* do them a very great deal of good.—*Selected.*

LITERARY

A MISSIONARY LEAFLET.

A remarkable publication, full of encouragement, is *Anglican Church Missions in Africa.* [Interdiocesan Study Course, Missionary Leaflet, Senior Grade. No. 5. December, 1908. Church Missions Publishing Co., Hartford, Conn.]

1. It is a great thing to have six ladies from different parts of the country (Missouri, Washington, Pennsylvania, New Jersey, Connecticut, Vermont), probably representing diocesan Woman's Auxiliaries, showing by their contributions so much study and such intelligent presentation of the subject.

2. There has been a fashion of magnifying the missionary enterprises of other religious bodies, as if those of the Church were comparatively insignificant. These six studies of missions of the Anglican communion, English and American, in different districts of Africa, will serve to dissipate the idea that we are altogether behindhand.

3. It is extremely interesting to note how the highest appeals have met with response. When Bishop Hannington had been martyred, and everything—climate and heathen opposition—was most threatening in Uganda, a call for twenty men brought seventy volunteers for service. In the Universities' mission to Central Africa no married persons are accepted for the staff, nor are any stipends paid, only maintenance out of a common fund; yet there has been a constant flow of men and women, and those of the best quality, for varied offices, and to take the place of those who are, at short intervals, struck down by fever.

Three or four lessons stand out conspicuous as one reads the book.

1. The absolute importance of training a native ministry with a view to the building up of a native Church. In 1901 Bishop Tucker said: "Ten years ago the number of baptized Christians in Uganda was something like 300. To-day it is 30,000. Ten years ago there was but one church, one place of Christian worship, in the whole of Uganda. To-day there are 700. Ten years ago there were some twenty native evangelists at work. To-day there are 2,000 Uganda men and women definitely engaged in the work of the Church. And who has been the instrument in all this widespread evangelistic and missionary effort? It has been the native himself. The Church of Uganda is a self-extending Church, because from the very beginning the line which has been adopted has been that of laying upon each individual convert the responsibility of handing on that truth which he himself has received, and which has made him wise unto salvation. Everybody acknowledges that if the African is to be won for Christ it must be by the African himself."

2. The necessity of keeping clear of political complications. With regard to Central Africa Bishop Smythies laid down these principles: "That the missionaries should not place reliance in any way on this or that civil government, but that they must entirely fall back on the spiritual power which exists in the Holy Catholic Church by virtue of her union with her Lord.

"That they must refuse to gain for themselves any political power or any material wealth.

"That they must refuse to entertain any suggestion on the part of any civil power to use their influence in transforming the natives from what they are in their social and political condition into subjects of an alien state."

3. While avoiding the sequence of the missionary, the consul, and the gunboat, the missionaries have undoubtedly been the forerunners of civilization. The establishment of schools (often for children rescued from slavery), the reducing of native languages to writing, the introduction of trades, such as printing and building, all point to the realization of Mr. Gladstone's eloquent words at Cambridge in 1859: "As our Lord Himself, bringing the word of life and immortality into the world, spent the greater part of His time in direct ministry for the consolation and relief of human woes, so you, when you carry the Gospel into Africa, are not merely to provide the natives of that part of the world with the passport of immortal life, but are to give them a hope for themselves, for their children, for their descendants, for their race, for their country, of all that is dear to man in this world as well as in the next; so that when at length the light of civilization shall begin to burn, they shall owe to Christianity, along with everything that belongs to another world, everything that belongs to this."

4. One more point may be touched on. The successful organization of the Province of South Africa, with its ten bishoprics, we may hope will lead before very long to the like grouping together of the different missions in Central and Eastern Equatorial Africa. Uganda and Zanzibar have probably a good deal to learn from one another. The coördination of missions representing such markedly different ideas in some respects in a province would tend to check idiosyncrasies, which may be perpetuated or exaggerated by simple dependence upon home societies. The same may be said of Western Equatorial Africa, Liberia, and Sierra Leone, where we may look forward to the sinking or perfecting of English and American missions in the West African Church.

The series of studies is to be heartily commended to Church people generally, and especially for use in missionary study classes. Each chapter (dealing severally with (1) Egypt, (2) Uganda, (3) East Africa [Zanzibar], (4) Central Africa [Nyassaland], (5) Liberia [and West Africa generally], (6) South Africa), has at the end a list of publications for further information. Some maps and illustrations are interspersed.

The editor (Mrs. Woodward of New Haven) and the publishers (The Church Missions Publishing Company of Hartford) are to be congratulated on their work.

Bishop Osborne appropriately, from his South African experience, contributes an introduction. A. C. A. H.

ALMANACS AND KALENDARS.

The usual assortment of almanacs and kalendars for the new year is received and the varying values of all of them are in process of discovery. The now consolidated *Living Church Annual and Whittaker's Churchman's Almanac* (The Young Churchman Co., Milwaukee. Paper, 50 cents; cloth, 75 cents postpaid) has already been taken as the basis of an editorial review of the year that has pased. We have also the *American Church Almanac* for 1909, which likewise contains the general and diocesan information of the American Church, though without the cyclopedia found in the *Living Church Annual.* One is disconcerted at learning from this publication that the clergy list has sustained a decrease of 159 and that 119 Church edifices have disappeared during the year. Both these allegations are absolutely impossible, and thus one would view with some question the decrease attributed to the number confirmed, and of Sunday school teachers and scholars. We believe we are in position to say that here also there has been no such decrease. There is a wide variation between the statistics reported in this almanac and those which appear in the *Living Church Annual;* so wide that the figures would hardly be supposed to have been founded upon the same bases of fact. The Church would be in a bad way if the statistics of this almanac were accurate; but they are not.

A new publication relating to the Church of England is *Mowbray's Annual: The Churchman's Year Book and Encyclopaedia,* A. D. 1909 (A. R. Mowbray & Co. Ltd., London), which now appears for its first year. After the kalendar and lectionary according to the Church of England, we find subjects treated alphabetically, including to some extent the entire range of the Anglican Communion, throughout its dioceses, organizations, biographical notes of certain distinguished men, and other topics of importance, especially in England.

We acknowledge also a *Year Book and Clergy List of the Church of England in the Dominion of Canada,* 1909 (Joseph P. Clougher, publisher, Toronto), which contains information pertaining to each of the Canadian dioceses and the general organizations, as well as the clergy list of the Church in Canada.

Among kalendars of an ecclesiastical nature, in addition to those already acknowledged, there is the excellent *Calendar* of the Board of Missions, which contains, with the kalendar and lectionary, a large amount of missionary information; also *The Alaskan Churchman Calendar,* 1909 (The Alaskan Churchman, Box 6, Haverford, Pa.), published in the interest of missionary work in Alaska and illustrated with scenes in the region of ice and snow.

We acknowledge also *The Anti-Saloon League Year Book,* An Encyclopedia of Facts and Figures Dealing with the Liquor Traffic and the Temperance Reform (Compiled by Ernest Hurst Cherrington, Managing Editor of the American Anti-Saloon Press Bureau, Columbus, Ohio. Price, paper 35 cents, cloth 60 cents), in which a great variety of matter pertaining to the liquor traffic, in one form or another, and to the progress of prohibition, is to be found. In a special department in which the relation of "the Churches" to temperance work is explained, the "Episcopal Church" appears to have been overlooked.

RECENT PAMPHLETS.

SUBJECTS connected with psychology and physical cures by suggestion continue to be widely discussed. In *An Enquiry Into the Emmanuel Movement,* a sermon preached in Christ Church, Detroit, the Rev. W. D. Maxon, D.D., questions whether the movement is rightly made a department of parochial work, and whether the suggestion of disease is not given as well as the suggestion of cure. A very timely sermon, evidently delivered before a congregation of physicians, by the Rev. A. B. Conger, rector of the Memorial Church of the Good Shepherd, Rosemont, Pa., is entitled *The Relations of the Priest and the Physician.* Originally printed in the New York *Medical Journal,* it now appears in pamphlet form. There is no direct discussion of the principles of the Emmanuel Movement, but there is a careful distinction drawn between the respective functions of priest and physician, a plea to the latter to take a more spiritual view of life, a vindication of the place of confession, and a demand that the priest be not banished from the bedside. It is significant that a medical journal should have published so admirable a sermon.

A pamphlet by the Rev. Walter C. Whitaker, rector of St. John's Church, Knoxville, Tenn., entitled *The Lord's Supper Considered as*

an Obligatory Memorial, vindicates the proposition thus stated and treats of other aspects of the Holy Communion. In popular language the sacramental doctrine is simply conveyed.

The third of the Hale Memorial Sermons before the Western Theological Seminary, preached by the Rt. Rev. Anson Rogers Graves, D.D., LL.D., Missionary Bishop of Kearney, is entitled *The Missionary Work of the Church in the West*. It is an excellent treatise on how missionary work can be and should be done under the conditions of American life in fairly new communities, and is practical in every line. Also of missionary interest, though in a totally different field, is a little booklet, *A Strange People*, by Archdeacon Wentworth of the diocese of Lexington, in which the "weird customs and curious habits of the Kentucky Mountaineers" are enumerated, and some account of the work of the Church among them is given. Nowhere, even in foreign fields, is missionary work more picturesque than among these, rightly-termed, "strange" people. The booklet would be excellent for distribution in order to arouse missionary enthusiasm.

A pamphlet recently printed contains three papers by the Rev. Charles Mercer Hall, rector of Holy Cross Church, Kingston, N. Y., as follows: *"Coming Catholicism": A Comment on the Rev. Dr. Newman Smyth's "Passing Protestantism and Coming Catholicism"; Increase of the Episcopate;* and *"A Denominational Episcopate": Being an Open Letter to the Rt. Rev. Wm. M. Brown, D.D., Bishop of Arkansas, on the Arkansas "Scheme" for Promoting Unity* (September, 1908). The first two of these originally appeared in *The Churchman*, and the scope of the third is shown in its sub-title. In his vigorous style the author treats of live questions in a manner quite conducive to sanity and helpfulness of thought.

A Christmas booklet, in which is given the narrative of Christmas in the form of a sermon, but divided into sections in such wise that those not accustomed to sermons will hardly recognize it, is *The Christmas Story*, by Cameron Mann, Bishop of North Dakota. Like whatever else Bishop Mann essays to write, the matter is admirable.

Another *List of Books Recommended for Sunday School and Parish Libraries by the Church Library Association* is issued with date of Advent, 1908. This association is accustomed to issue notes of such of the new books of the year as are submitted to them for the purpose, with a view toward selection for Church Sunday school libraries. The work is always admirably done.

MISCELLANEOUS.

The Campaign Against Tuberculosis in the United States. Including a Directory of Institutions Dealing with Tuberculosis in the United States and Canada. Compiled under the direction of the National Association for the Study and Prevention of Tuberculosis, by Philip P. Jacobs. Russell Sage Foundation. New York: Charities Publication Committee.

For all those interested in the work accomplished in the warfare on the "great white plague" this volume will be a valuable reference book. The introduction by Prof. Livingston Farrand, executive secretary of the National Society, outlines the development of the anti-tuberculosis activity in the United States in the past ten years, showing the growth made in national, state, municipal, and philanthropic organizations during this period for the control of the disease. The divisions of the book are: 1, Sanatoria; 2 and 3, Hospitals for the Insane and Penal Institutions Making Special Provision for Their Tuberculosis Inmates in the United States; 4, Dispensaries and Clinics for the Special Treatment of Tuberculosis in the United States and Canada; 5, Tubercular Classes in the United States; 6, Associations and Committees for the Study and Prevention of Tuberculosis in the United States and Canada; 7, Typical Forms of Organization of Associations in the United States; 8, Legislation Affecting Tuberculosis in the United States, Including an Outline of the Activities of State and Local Boards of Health; 9, Typical Laws; 10, Appendix —Tables and Charts showing growth of anti-tuberculosis movement.

It is interesting to note that the tuberculosis classes in the United States, which now number nearly thirty, are the direct outgrowth of the one, which has proved so helpful and successful, established by Dr. Elwood Worcester in Emmanuel Church, Boston, and supported by that church. Over a hundred pages are devoted to the last three divisions of the book, the information and data being such as sanitarians, health officers, legislators, and physicians may desire. In the campaign of education—which must be the chief factor in the control of tuberculosis—the nation is indeed fortunate in this benefaction provided by the Russell Sage Foundation. N. A. P.

A SWEETLY pathetic story, beautifully written, is *The Wheels of Time*, by Florence L. Barclay. The authoress is an indefatigable Bible worker in England, sister of Mrs. Maud Ballington Booth, wife of a clergyman of the Church of England, and niece of Miss Charlesworth, authoress of *Ministering Children*. The book, though of less than sixty pages, is a model of literary expression, while embodying a touching story, with a moral of domestic import that needs not to be expressed in words. [Published in "What is Worth While" series by Thomas Y. Crowell & Co. Price, 35 cents.]

THE LEADING OF A STAR.

A Star in the East!
Follow its leading,
What is the end of the quest?
A low manger bed
Where oxen are feeding,
A Babe on His mother's breast.
Lead us, O Star,
By thy clear shining light
To Bethlehem's manger,
This wonderful night.

Angels in heaven,
Thronging its portals,
Herald the day of His birth,
Bringing "good tidings
Of joy" unto mortals,
"Peace and good will upon earth."
Teach us, O angels,
With message so sweet,
The heavenly anthem
On earth to repeat.

Kings at the manger
Bow down before Him,
Shepherds and sages from far
Offer Him treasures,
Praise and adore Him,
Led by the wonderful star.
Guide us, O pilgrims,
Our Monarch to greet,
Our gifts and oblations
To lay at His feet.

A Star in the East!
Follow its guiding,
Hasten to Bethlehem's stall;
Greet there the Saviour
In manger abiding,
King and Redeemer of all.
Lead onward, O Star!
Sing, angels of light!
Now, as of old
On that first Christmas night.

Wilton, Conn. ADÈLE CLERC OGDEN.

CHARACTER BUILDING.

BY ALICE P. HICKOX.

DURING the recent conventions of the State Teachers' Association and the Brotherhood of St. Andrew in Milwaukee, we have heard strong appeals for character building. Bishop Webb, in his annual address, made a strong plea for more Bible reading and study, for a better understanding of the Prayer Book, and more definite knowledge of the Church's history among all classes of Church people.

Why comes this appeal for character building? Why this plea from the Bishop for clearer knowledge and deeper study?

The conditions existing to-day in social and political circles are probably the cause. Perhaps we realize, more than ever before, that training a child's intellect and hands does not necessarily make a good citizen of him. He needs to have his heart educated in some way. He needs to know that he must be able to distinguish between right and wrong, and choose the right not to please himself or his friends, not to be respectable, but to please God.

Where shall this education of his heart and will begin? In school? A crowded curriculum and an overcrowded room do not permit of much individual attention on the part of the teacher.

Can the State do it? Only in the cases of homeless, neglected, or abnormal children.

Can the Sunday school do it? Visit the Sunday school which your child attends. Listen to the teaching he receives. Observe the subjects taught. Ask almost any child of twelve or fourteen years definite questions concerning the Church Catechism, the Church Year, the Prayer Book, or the Bible, and draw your own conclusions.

Then where shall definite training in character begin? Where shall he learn those lessons and obtain those high ideals of life which are to be of such vital importance later, when his day of hard trial or severe temptation comes?

In the home! From father and mother, both by example and teaching.

When shall this teaching begin? Just as soon as he can understand a simple story. Take a half hour every day, or more if you can; but have a definite time for the story hour. Tell the Old Testament stories first; the first two stories of the creation, the story of man's separation from God, the stories

preceding the flood and all those which follow, the patriarch stories, the hero stories,* and so on.

These stories bring out very clearly Israel's consciousness of God's presence. This is a vital point. Never lose sight of it in any story. Israel was a "child-nation." That accounts for the readiness with which these stories adapt themselves to child life.

Teach a little child, at first, only the facts of a story. Make the story simple and short. As he grows older, enlarge upon the story and bring out clearly the meaning of it.

Gradually there grows in the child's mind an ideal of what is right and true and noble in God's sight. It cultivates and strengthens his faith in God. Almost unconsciously he wants to please God. The lessons he has learned from his Bible stories help him to decide what is right, and what course he ought to pursue, when the conditions of his life demand the exercise of such judgment. He learns to decide and choose the right without the "ifs" and "buts" which so often cloud the mind and pervert the judgment.

These stories help to create in his heart, first, an interest in, and later, a real love for, his Bible, because it is not a sealed book to his understanding.

When he has become well grounded in the Old Testament stories, take up the New Testament. Teach him, in story form, the life of Christ; study that perfect Life carefully with him. Take up in their order the Acts of the Apostles, the Epistles, and the Book of Revelation.

If you thus give your child a foundation "built on rock" in his most impressionable years, you need never fear that he will lay his Bible aside as he does his school books when he goes out to begin his life work. No! He will take it with him as his treasure; the one true answer to his heart's questions; the one trustworthy guide for his conduct.

This story hour may accomplish more. It may bring you into closer touch with your child's mind and heart. You will become his friend, his companion; and that relationship cannot be too eagerly sought.

Is it not worth the self-denial, the extra study and work which it involves? Let your own heart answer that question. The teaching time lasts but a few years; the results forever.

It seems to-day that, after all, the best way to build up strong, loyal characters is to train our children in the knowledge and love of God; and the very best material for such training is found in that Book of all books, that masterpiece of literature, the Bible.

* These topics were taken from L. S. Houghton's *Telling Bible Stories.*

"SEEING THROUGH LAZARUS' GLASSES."

By Elizabeth E. Kent.

SEVERAL years ago I read an article in a religious paper which made a strong impression on me. It was entitled something like this: "Seeing Through Lazarus' Glasses"; and the thought brought out was, What are the really important things in this life? What are the things that count for eternity? If, like Lazarus, we could go behind the scenes for a brief season and get a glimpse of true spiritual values, how different our lives would be! We should find out what is best worth knowing and doing, what will go to the making up of character; and character building is that for which we are put into this world. If we could test our daily lives through Lazarus' glasses, we should ask ourselves, Does this or that event or act affect my material circumstances only, or has it a lasting influence on my spiritual life?

Nothing dims the spiritual eyesight like worldliness, uncharitableness, selfishness; we cannot see clearly while these characteristics hold sway. Whittier says:

> "To be saved is only this—
> Salvation from our selfishness."

This same thought of choosing here the things which count for eternity is embodied in that fine poem of Robert Browning's, "An Epistle," which is a letter supposed to be written by a young Arabian physician to his master. This physician on his travels comes to Bethany, and is there when Lazarus is raised from the dead. He tells his master the wonderful story, and of an interview he has with the risen man; and he relates how differently Lazarus looks upon life from those about him. To the Arabian it seems incomprehensible. He says:

> "Whence has the man the balm that brightens all? He knows
> God's secret while he holds the thread of life."

Let us all strive to do likewise.

THE TOMB OF TUNE.

The tall waves roll in, solemn, dim, and slow,
With blow on blow
Shaking the compact beach, then fall and die;
While night mist without star
Hides vague and far
More shapeless shapes beneath the darkened sky;
Yet as they reach our feet
One moment fleet
Fire-encrusted, sharp-defined, they stand
Loud, phosphorescent, tall,
Then break and fall
And sharp the next wave rears above the land.
So heave the long years from eternity
As slow waves roll from off a misty sea.

L. Tucker.

IN THE STAR GARDEN.

By Katharine Dooris Sharp.

"Then felt I like some watcher of the skies
When a new planet swings into his ken."

A CLEAR night in the latter part of the winter brought into view a star of great beauty and brilliance, somewhat below and equidistant from the constellations Gemini and Leo Major.

"One of the planets," I said to myself, and watched for some change of relative position to prove my conclusion. But no such change of position occurred. Weeks grew to months, and still the brilliant star hung in the heavens, apparently where first observed. At intervals I consulted a planisphere of the skies, that by Elihu Burritt, dated 1834, an heirloom in the family. On it was shown Canis Minor at least two degrees south of the position of the splendid visitor—not noted in the book—and Procyon, a star of the first magnitude, dim, and reduced in importance, seemed to fade into obscurity in the nightly heavens. In Cancer there was no star of importance, but as the night waned and the constellations dipped into the west, by some legerdemain of sidereal motion the great unknown swung up into the Crab, quite abreast of the Twins. It was a problem of such magnitude that at length, becoming weary of my ignorance, the following query was inserted in a town newspaper:

What is the name of the star of first magnitude between and immediately below Gemini and Leo Major?

Weeks passed, and no reply. Evidently no one in the neighborhood was posted on the heavenly bodies. In the latter part of May the same inquiry was sent to a Columbus paper, but no response was forthcoming so far as noted.

Thus time passed on, the earth calmly moving in her orbit, and Gemini and Leo, with Cancer and his glorious star, going down the western sky, when forth advancing to meet them came a brilliant orb, passing constellation after constellation in swift succession as the weeks went on. When the new moon added her lustrous crescent to the group the spectacle called forth a paragraph from the city newspaper and I learned that the great unknown was Jupiter, the cause of his apparent fixity being his slow progress, it requiring 11.8+ years to complete his revolution around the sun. On the other hand, Venus, gracefully and swiftly approaching him on the starry plane, makes her revolution about the sun in less than 225 days.

This brings me to my argument: Why are we so poorly posted on the grand expanse above us by the daily, weekly, and monthly periodicals which flood our homes? Doubtless there is some special serial devoted to this and kindred subjects, but this need not prevent periodicals devoted to general subjects from informing the public on so interesting a point. Perhaps once during a generation a newspaper gives a part of a column to astronomical subjects for a year, then, apparently thinking the subject exhausted, omits further mention. Sometimes the good old-fashioned almanacs mention the morning and evening stars, but in the multiplication of kalendars we are often lax in providing almanacs.

A wonderfully interesting place to the watcher of the skies is the star garden, with its *parterres*, the constellations, and the planets, our living, moving neighbors of the solar system. Astronomers tell us that in the midsummer of 1908 the planets Mercury, Venus, Mars, Jupiter, and Neptune, the last only visible through a telescope, are shining together in the western sky and will not be seen together again during the twentieth century.

We never tire of welcoming the coming of our earthly flowers as the seasons change. Come, let us be better acquainted with the faces which shimmer and smile and wink at us from our star garden.

Church Kalendar.

Jan. 1—Friday. Circumcision.
" 3—Second Sunday after Christmas.
" 6—Wednesday. The Epiphany.
" 10—First Sunday after Epiphany.
" 17—Second Sunday after Epiphany.
" 24—Third Sunday after Epiphany.
" 25—Monday, Conversion of St. Paul.
" 31—Fourth Sunday after Epiphany.

KALENDAR OF COMING EVENTS.

Jan. 18—Annual Meeting, American Sunday School Inst., Church of the Holy Apostles, Philadelphia.
" 21—Conv. of the Miss. Dist. of the Philippine Islands.
" 25—Consecration of the Rev. Alfred Harding, D.D., as Bishop of Washington, at Trinity Church, Washington.
" 26—Dioc. Conv. of California, at Trinity Church, San Francisco.
Feb. 10—Special Meeting of the House of Bishops at New York; Conv. of the Diocese of Georgia at Christ Church, Savannah.

Personal Mention.

THE Rev. THOMAS B. BERRY, having accepted the appointment to the wardenship of the De Lancey Divinity School, in succession to the late Rev. Charles W. Hayes, D.D., has resigned the parish of the Good Shepherd, Buffalo, which he has held for nearly twenty-one years. The resignation will take effect February 28th, after which date Mr. Berry's address will be 60 Park Place, Geneva, N. Y.

THE Rev. C. A. BREWSTER and family, after a year and a half in Europe and the East, have returned to New York. Address for the winter, No. 88 Madison Avenue, New York City.

THE Rev. J. TAYLOR CHAMBERS, lately of Baltimore, Md., has accepted the rectorship of St. James' Church, Mansfield, Pa., diocese of Harrisburg.

THE Rev. THOMAS J. O. CURRAN, formerly rector of St. Andrew's Church, Wheeling, W. Va., has been appointed curate at St. Andrew's Church, West Philadelphia.

THE Rev. GEORGE DAVIDSON has recently withdrawn his acceptance of a call to the Church of Our Saviour, Mt. Auburn, Cincinnati, and will remain rector of St. Luke's, Marietta, Ohio.

THE Rev. EDWARD DAVIS, for many years in charge of Christ Church mission, Puyallup, Wash., has gone to California for the benefit of his health. The Bishop has granted him a year's leave of absence.

THE Rev. P. K. EDWARDS of Rushton, Minn., has accepted a call to St. John's Church, Mankato, in the same diocese, and will assume his duties early in February.

THE Rev. FRANK J. KNAPP of Albany, N. Y., has accepted a call to St. John's Church, Auburn, diocese of Central New York.

THE Rev. LEWIS A. LANPHER, who has been in Boston as hospital chaplain, working under the direction of the Catholic Club, and having an unofficial connection with the Church of the Advent, has resigned.

THE Rev. GLENN TILLEY MORSE, senior curate of the Church of the Advent, Boston, has resigned from that parish, the same to take effect on the first Sunday in February.

THE Rev. CHARLES MARTIN NILES, D.D., has been made Archdeacon of Western Florida, with charge of two churches in Pensacola. The work includes the navy yard and the army post at Fort Barrancas.

THE Rev. ROGER H. PETERS of St. Luke's Church, Kalamazoo, Mich., has been chosen Dean of St. Mark's pro-Cathedral, Grand Rapids, Mich., and will assume his duties on February 15th.

THE Rev. FRANCIS H. RICHEY, rector of Holy Trinity Church, Hartwell, Ohio, has accepted a call to the Church of the Good Shepherd, Norwood, Ohio.

THE Rev. CHARLES CARTER ROLLIT, secretary-designate of the Sixth Department, has handed in his resignation of Christ Church, Redwing, Minn., to take effect on the feast of the Purification. Mr. Rollit will make his post office address at Minneapolis, where at present his family will reside.

THE Rev. EVERETT P. SMITH has accepted the call to become dean of St. Michael's Cathedral, Boise, Idaho. He is expected to reach Boise on February 14th.

THE address of the Rev. ERNEST C. TUTHILL, formerly of St. Luke's parish, Scranton, Pa., is No. 141 Newberry Street, Boston, Mass., he having become assistant at Trinity Church in the latter city.

THE Rev. A. C. WILSON, five years senior curate of the Church of St. Mary the Virgin, New York, has resigned, the resignation to take effect February 1st.

ORDINATIONS.

DEACONS.

NEBRASKA.—On the Second Sunday after Christmas, by the Bishop of the diocese, in St. Mary's Church, Blair, ARTHUR HENRY MARSH. The sermon was preached by the Bishop, and the Rev. A. E. Knickerbocker and the Rev. Soren J. Hedelund assisted in the service. The candidate was presented by his father, the Rev. Arthur E. Marsh, rector of the parish. The Rev. A. H. Marsh graduated head of Racine College Grammar School in 1902 and from the University of Nebraska in 1905. Then, obtaining a Rhodes scholarship, he entered Keble College, Oxford, England, and took a B.A. degree in the Final Honor School of Theology. He is at present instructor in Greek and Latin in his old school.

DIED.

ENOS.—At the Soldiers' Hospital, Lafayette, Ind., on February 12, 1908, ROBERT C. ENOS, of Company I, Eleventh Indiana Regiment.

MACNIEL.—Entered into rest at Plattsburgh, N. Y., on Sunday, January 3, 1909, ABIGAIL DOUGLAS BENTLEY MACNIEL, wife of the late Charles H. MacNiel and mother of the Rev. Hamilton D. B. MacNiel, rector of the Church of the Evangelists, Oswego, N. Y.

Requiescant in Pace!

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

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A YOUNG, unmarried priest wanted, as senior curate at St. James' Church, Chicago. Must be good reader, and fond of Sunday School work and visiting. $1,000, and furnished rooms in parish house; light and heating free. Reply DR. STONE, 128 Rush Street, Chicago.

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EXPERIENCED lay reader desires summer position. C. M., care LIVING CHURCH, Milwaukee, Wisconsin.

POSITION as chaplain and business manager of a girls' school, by priest of experience. Successful field worker. Address: SCHOOL, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER wishes change. Successful organizer and conductor. Address L. N., care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

STAMPS for Church attendance and Sunday School. Descriptive leaflet free. Rev. H. WILSON, 945 Palm Avenue, South Pasadena, Cal.

KNIGHTS OF ST. PAUL. A Church secret society for boys. Information given by Rev. W. D. MCLEAN, Streator, Ill.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

CATHOLIC SERVICES IN LOS ANGELES, Cal. Church of the Ascension, corner St. Louis Street and Brooklyn Ave., Sundays: Low Mass 7:30, Choral Mass 11, each Sunday; Evensong 7:30. Week Days: Low Mass 7, except Wednesdays; Wednesdays at 8. Strangers are cordially welcome.

ORGANS.—If you desire an Organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade, and sell direct from factory, saving you agent's profit.

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CHURCH PUBLICATIONS.

CHURCHMEN are being made. Third edition of "The Making of a Churchman" is now ready. Great demand for it in making converts and instructing confirmation candidates. Twenty-five cents, postage 4 cents. Discount in quantities. Rev. E. V. SHAYLER, Oak Park, Illinois.

THE DIVINE SERVICE, an Illustrated Altar Manual; 23 half-tones; 35,000 sold. Three editions: 14 cts., 25 cts., and $1.40 each. Rev. H. PAGE DYER, Broad and South Streets, Philadelphia.

CHURCHES NEEDING ORGANISTS.

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MISCELLANEOUS.

HOUSE OF REST for ladies, 117 George Street, Providence, R. I., under the charge of the Sisters of the Holy Nativity. For terms, etc., apply to the SISTER-IN-CHARGE.

APPEALS.

DISCARDED COMMUNION SERVICE WANTED.

A Communion Set is wanted that has been laid aside by some parish that has been able to procure a better one for itself. Address C. M. PULLEN, missionary in charge of St. Matthew's Church, Arvada, Colo.

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THE CHRISTMAS CALL OF BROTHERHOOD.

The CHRISTIAN call of brotherhood comes at Chrismas-tide with most insistent appeal to the Church for the old and disabled clergy and their widows and orphans. If they are to be effectively cared for by pension and relief it can best be done by those who know the whole field, and of all the societies formed for this purpose, diocesan and otherwise, none has had a larger and more liberal record than the General Clergy Relief Fund.

For over fifty-five years it has been the agency of the Church in the United States in caring, to the extent the Church has made it possible, for literally thousands of disabled clergy and their widows and orphans. Even the inadequate sum the Church has given the Society to dispense in pension and relief has brought forth thousands of grateful letters, and innumerable prayers for blessings upon the givers.

During the past year the Society has cared for about five hundred and fifty beneficiaries, and is the whole support, in this matter, of the old and disabled clergy and their widows and orphans in sixty-two dioceses and missionary jurisdictions now merged with the General Fund.

There are few societies in the Church of any kind that have done more with the money given them to do with nor whose work has borne so great fruit during two generations.

The hardships of our beneficiaries during the past year have been increased both by the cost of living and the financial depression. The appeal at this Christmas-time, therefore, is a compelling one. We must do as much and more than we have done or there will be increased suffering.

GENERAL CLERGY RELIEF FUND,
Church House, Philadelphia.
REV. ALFRED J. P. MCCLURE,
Assistant Treasurer and Financial Agent.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is also placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

Our Information Bureau would be pleased to be of service to you.

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may be purchased, week by week, at the following places:

NEW YORK:

Thos. Whittaker, 2 Bible House.
E. S. Gorham, 251 Fourth Avenue.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Union Square.

BOSTON:

Old Corner Bookstore, 27 Broomfield Street.

PHILADELPHIA:

Geo. W. Jacobs & Co., 1216 Walnut Street.

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Wm. Ballantyne & Sons, 428 7th St., N. W.
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The Young Churchman Co., 484 Milwaukee St.

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Every Man His Chance. Matilda Woods Stone. Price, $1.50.

LUTHERAN PUBLICATION SOCIETY. Philadelphia.

The Wonderful Story of Life and Death, As Written in the Books of Nature and Revelation. By Rev. Matthew G. Boyer, D.D. Price, $1.50.

COCHRANE PUBLISHING CO. New York.

The Revelation in the Mountain. By Gertrude Keene Major. With an Introduction by Judge C. C. Goodwin.

JOSEPH F. WAGNER. New York.

Henry Charles Lea's Historical Writings. A Critical Inquiry Into Their Method and Merit. By Paul Maria Baumgarten. Price, 90 cents.

PAPER COVERED BOOKS.

CHARLES NORTH (The Blackhearth Press). London.

The Patriarchate of Jerusalem. By Archdeacon Dowling, Commissary for Eastern Church Intercourse within the Anglican Bishopric in Jerusalem.

THE MAGAZINES

A STRONG plea is made in the current issue of the *Ecclesiastical Review* (R.C.) for the use of a vernacular liturgy. The arguments both for and against are clearly stated. The plea is made that the change would be one of the most efficient missionary agents the Church of to-day could employ. The author, the Rev. C. A. Campbell, D.D., of Halifax, Nova Scotia, states that his attention was drawn to the question by "the steadying and controlling power of their [the Church of England and her offspring] devotional literature on the conduct of even those who professed no belief in revealed religion."

NOT A YEAR goes by without the birth of a new "pathy," says the *Canadian Churchman.* From the ancient allopathy to the modern osteopathy is a far call. In the middle distance the space is crowded with disciples of the healing art of almost infinite variety in doctrine and practice. And still they come! Whilst we readily admit that as long as life continues under present conditions the surgeon and physician will be indispensable, at the same time not only we, but they, are strongly of opinion that were health and its laws studied and practised with but a tithe of the assiduity which is directed to the making of money, the wealth of health and the joy of healthy living would speedily make life on this planet approximate to the pure, simple, innocent life of our first ancestors in the Garden of Eden. To those who are content to live the simple life and eat in moderation wholesome food, to live laborious lives, taking a due amount of rest and recreation betimes, breathing pure air, seeking the good of others, and cheerily, gently, and constantly striving to make life better than they find it; to these, and such as these, health will bring her guerdon and they will hand it on, rejoicing and triumphant, to others, whom they bless and who will bless them for the boon.

AN APT REPLY.

AS THE BOYS of St. John's Church, Oakland, Cal., were returning on Christmas Eve from singing carols for the aged inmates of the King's Daughters' Home, they entered the lobby of a well-known hotel. A travelling man accosted a chorister with the question, "Anyone dead?" The bright boy immediately replied, "No; a birth."

THE CHURCH AT WORK

DEDICATION OF ST. LUKE'S CHURCH, KEARNEY, NEB.

THE NEW St. Luke's Church at Kearney, Neb., was opened on January 3d by a service of dedication. The Bishop of the district was met at the entrance by the rector, Archdeacon Cope, the Rev. G. G. Bennett of the Kearney Military Academy, and the wardens. After suitable prayers the Bishop said the litany in procession, ending at the altar, where a special suffrage was offered for the church and altar. The celebrant and preacher was the Bishop. The new edifice is the largest and most Churchly in the jurisdiction, and has been in course of erection for over a year. The design is fourteenth century Gothic in its simplest terms. The nave and chancel cover 132 feet. The chapel, 35x14 feet, is separated from the church by the choir room. The church is of brick construction with a dark red brick facing on the outside, and red wainscot of the same material on the inside. The interior is plastered above the window-sill line. The roof is of open timber with hammer-beam trusses. In the truss over the chancel screen is a roodbeam with rood and cross. The nave is separated from an aisle on the ecclesiastical south side by a plastered brick arcade supported on concrete columns, with moulded caps and bases; the aisle is 14 feet wide. At one end of the aisle is the baptistery and at the other the organ and sacristy. The trimmings are of stone and the roof of slate. The edifice will seat 600.

The parish has practised much self-denial to erect this stately church. In Kearney are located the State Normal School and the Diocesan School for Boys. With the missionary opportunities presented by these institutions the congregation has exerted itself, led by the enthusiasm of the rector, to present the Church and her teaching in a dignified and Churchly building.

BERKELEY DIVINITY SCHOOL.

MATRICULATION was held on the feast of Epiphany at the Berkeley Divinity School, Middletown, Conn., with Evening Prayer, at which Bishop Brewster preached.

The Rev. Dr. Charles L. Slattery, rector of Christ Church, Springfield, Mass., has accepted an appointment as special lecturer on Homiletics for this year. He will deliver lectures on "Present-day Preaching" on January 26th and 27th, and February 2d and 3d, and will also preach in the chapel on Tuesday, February 2d, the feast of the Purification. Among other lectures to students after the mid-year examinations are one by Dr. Diefendorf of Yale University on Psychiatry, two on Law by Burton Mansfield of New Haven and Gardiner Greene of Norwich, trustees of the school, and one by Alexander M. Haddan of New York on Religious Work in Prisons.

The first course of lectures on the Mary Fitch Page foundation will be delivered in the chapel at Evening Prayer on Monday, February 15th, and the three following days, by the Rev. Dr. William M. Grosvenor, '88, rector of the Church of the Incarnation, New York; his subject is "The Refuge: I. The Home; II. The Book; III. The Church; IV. The Kingdom."

The anual meeting of the New York Association of the Alumni of the Divinity School is to be held at the St. Denis Hotel, on Wednesday of next week, luncheon being served at 1 o'clock.

CONGRATULATIONS TO THE REV. JOHN S. MILLER.

THERE WAS a large attendance of parishioners at the Epiphany night service in the House of Prayer, Newark, N. J. After the benediction the people left the church and went directly to the rectory to offer their congratulations and best wishes to the Rev. John Samuel Miller on the twentieth anniversary of his rectorship. An informal reception was held, during which Mr. Basil Hooper addressed the rector in behalf of the congregation and presented him with a substantial token of their loyalty and affection.

REV. JOHN S. MILLER,
RECTOR HOUSE OF PRAYER, NEWARK, N. J.

The Men's Guild of the parish tendered the rector a surprise reception in the parish house on Thursday evening. Bishop Lines and many of the local clergy attended one or both receptions. Many complimentary things were said to the rector for his fidelity; his steadfast adherence to "old paths"; his constant proclaiming of the faith once delivered; his labors for the observance of "good manners in religion" through the years of his ministry.

A DISTINGUISHED TRAVELLER.

THE AMERICAN VISIT of Mrs. George John Romanes, which has already been indicated in these columns, is postponed until next October, when Mrs. Romanes is expected to arrive in this country for a travel of three months' duration, in the course of which she will give her lectures on St. John, The Great Christian Verities, How to Study the Bible, etc., with literary appreciations of Dante, Charlotte M. Yonge, and others. Mrs. Romanes, widow of the distinguished scientist, is, like her husband, an original thinker and a speaker of much power.

IN MEMORY OF REV. DR. GALLAUDET.

FOLLOWING the death of the Rev. Dr. Gallaudet, whose remarkable and life-long work amongst the deaf-mutes made him so conspicuous a figure in the ranks of America's educationalists and philanthropists, a movement was set on foot to erect a building in connection with St. Ann's Church for deaf-mutes, 148th Street, New York, which Dr. Gallaudet founded, which should perpetuate his name and work. To this fund, now amounting to $3,000, Mrs. A. A. Anderson of Greenwich, Conn., has given $5,000, promising to add another $5,000 if during the year 1909 the remaining $17,000 can be raised and the fund completed. The committee in charge of the memorial, of which Dr. Ogden D. Budd, 68 Broad Street, is treasurer, is preparing plans to raise this amount. The entire sum required is $30,000. The Memorial House is planned to contain rooms for social entertainment, for handicrafts, physical training, and all kindred means for the advancement of those who shall use it. It will be unique in the city, a philanthropy which will appeal to all interested in those who are so seriously handicapped in life as the deaf-mute people.

DEATH OF REV. MOTHER LOUISA MARY.

ON THE morning of Thursday, January 7th, at Montreal, Mother Louisa Mary, for thirty years mother superior of the Society of St. Margaret in Boston, passed away after an illness of several months. Sister Louisa Mary was 85 years of age and had been at the head of the order in this country until five years ago, when the infirmities of age necessitated her retirement. In July she went to Montreal and soon after was taken ill. She came of an old English family by the name of Stone, and was one of the first of the Religious to come to this country and establish a house. She came to America in 1873 as one of a little band, and it was through the influence of the Bishop of Fond du Lac (he was then Father Grafton of the Cowley order of St. John the Evangelist), supplemented by the generosity of the late Nathan Matthews of Boston, that the women came here. They began their work in Boston, and gradually their field of usefulness grew and widened into numerous channels of ministration until now the Society of St. Margaret is known all over the country and in Canada. It is worthy of mention here that the work of the Sisters made so deep an impression upon a daughter of this same Mr. Matthews that she herself entered the society and is known to-day as Sister Paula.

From the outset Sister Louisa Mary was made mother superior of the society, which, as already stated, she held up to within five years ago. She was a woman of great strength of mind, resourceful, of rare executive ability and of much quiet dignity, and endeared herself to everyone with whom she came in contact. A niece of hers is also in the religious life and is known as Mother Kate, working industriously in the slums of East London.

In 1883, at the request of the Rev. Edmund Wood, rector of St. John the Evangelist's, Mother Louisa sent some of the Sisters to Montreal to take charge of St. Margaret's Home for Incurables. When the great smallpox epidemic broke out the Sisters did noble work in nursing the stricken ones, and have held a very warm place in the hearts of the people ever since.

The funeral took place from the Church of St. John the Evangelist, Boston, on Saturday, January 9th, the body having reached that city from Montreal the day before and being taken immediately to the mother house in Louisburg Square, where it was lovingly watched over all night in the chapel. The services were largely attended, more than thirty Sisters, in their brown habits, occupying seats in the front of the church. There was a requiem celebration of the Holy Eucharist, at which the celebrant was the Rev. Father Field, S.S.J.E., assisted by the Rev. Father Powell, S.S.J.E., as deacon, and the Rev. Father Tovey, S.S.J.E., as sub-deacon. The body was borne into the church by four of the clergy, the Rev. Charles Mockridge, the Rev. H. St. G.

Burrill, his assistant at Ashmont; the Rev. Remsen B. Ogilby of St. Stephen's, Boston, and the Rev. A. B. Papineau of Maynard. Between them walked a group of Sisters bearing offerings of white flowers. At the close of the Eucharist Father Field changed his vestments at the altar, and, coming down to the bier, recited the prayers for the dead. Then followed the regular burial service of the Church, Bishop Lawrence arriving just in time to conduct it. The body was taken to Cedar Grove Cemetery, Dorchester, where the Society of St. Margaret has a lot. With the body went the clergy of St. John the Evangelist and all of the Sisters of the community, these latter going to the cemetery in two special electric cars. The last rites at the grave were said by Father Field.

FORMER METHODIST MINISTER A CANDIDATE FOR HOLY ORDERS.

THE BISHOP OF OLYMPIA visited Christ Church, Puyallup, Wash., on the first Sunday after Christmas. After the conclusion of the Holy Eucharist he instituted Mr. W. J. Getty into the charge. Mr. Getty was formerly an honored minister of the Methodist body in Grand Rapids, Mich., Sturgis, S. D., and latterly at Castlerock, Wash. He and Mrs. Getty were confirmed in Seattle quite recently. While studying for holy orders he will continue to do parochial work.

PLANS FOR CHURCH EXTENSION IN CENTRAL PENNSYLVANIA.

PREACHING in Trinity Church, Bethlehem, Pa., on the Sunday after New Year's day, Bishop Talbot explained his plans for the year with reference to the urgent claims of the growing work of the diocese. The erection and equipment of Leonard Hall at South Bethlehem has given the Associate Mission a well-appointed home. There are at present three priests and four postulants in residence under the direction of the Rev. Geo. W. Van Fossen. Since July permanent work has been started in a number of places where missions of a most flourishing character have been established, and services regularly held at a number of these points, which also will soon become missions. In the growing sections of Allentown at least three new missions are to be started. The doors of what otherwise would be two of our "silent churches" are being kept open through the aid of Leonard Hall.

The Bishop is now busily engaged in completing the necessary endowment for the Hall, and also in supplementing the income of the Board of Missions. Two individuals have already made annual subscriptions of $1,000 each for a term of years for diocesan missions, and the Bishop is hopeful of receiving the gifts, which will bring up the $7,500 per year raised by the offerings of parishes to the $15,000 which the present condition of the work demands.

AN EXCELLENT SUBSTITUTE FOR THE SALOON.

THE ST. PAUL'S CLUB of old St. Paul's parish, Buffalo, N. Y., has recently fitted up the lower part of the parish house at considerable expense for rest and exercise rooms for use without cost by the wage-earners of the city, chiefly clerks from the surrounding downtown business section. The rooms, centrally located, large and cheerful, are fitted up with free billiard tables, a box-ball outfit, house quoits, etc., cards and smoking also being allowed in card-rooms under reasonable restrictions. In the reading room may be found the current magazines and good novels. The rooms are open four evenings in the week, and on Saturday evenings coffee and light refreshments are served. The noonday hours are from 11:45 to 2:30, and the evening hours from 7:30 to 10:30, at which times Mr. William E. Wadge, the well-known settlement worker and a man of much experience, is always in charge. Mr. Wadge is assisted regularly by various members of the St. Paul's Club in turn, all being under the direction of the rector, the Rev. Dr. J. A. Regester. The entertainment committee is engaged on a scheme of entertainments, such as stereopticon views and lectures on popular subjects.

The attendance is large and increasing, with a monthly total of over 1,900.

CHURCH PROGRESS AT LORAIN, OHIO.

FINE PROGRESS is being made in both of the parishes at Lorain, Ohio, under the energetic administration of the Rev. Creetus A. Dowell. At the Church of the Redeemer, in the central part of the city, a $4,000 rectory is nearing completion and will be ready for occupancy about February 1st. Several memorials were placed in the church at Christmas, including a fine pulpit. At St. David's Church, South Lorain, commonly called "the steel plant," a $6,000 debt on the church building has just been paid and Bishop Leonard consecrated the church on Sunday, January 10th, assisted by several of the former rectors. In this church also a handsome memorial pulpit was installed at Christmas, as was a memorial window above the altar, in memory of the late Thomas Coleman Moxom, a son of the donor of the land upon which the church is built. With a new rectory and both churches in flourishing condition, the joint parishes are now in splendid shape for doing energetic work.

ALBANY SUMMER SCHOOL.

ARRANGEMENTS for the Cathedral Summer School to be held in Albany, N. Y., as in several years past, are now announced. The sessions will be held in St. Agnes' School from Monday, June 21st, to Friday, June 25th. The Bishop of Vermont will give three lectures and a conference on the Atonement; Prof. Nash will give four lectures on some subject connected with New Testament Exegesis; Prof. J. A. Leighton, of Hobart, will give three lectures on The Psychology of Personality; Prof. Jenks, of Trinity College, Toronto, three lectures and a conference on historical subjects; Prof. P. H. Rhinelander two lectures on Comparative Religion; the Rev. John W. Chapman of Anvik, Alaska, a conference on "Missions"; the Rev. F. C. Lauderburn, a conference on some phase of Sunday school work; H. D. Pease, M.D., State Pathologist of New York state, a conference on "The Tuberculosis Problem and What the Clergy can Do to Help."

At the present time thirty men have definitely pledged themselves to attend the coming session or to send a substitute. In order to put the school on a paying basis it is necessary that there be an attendance of at least forty-five men. The charges for this course are only nominal, and it is hoped that the attendance may be very considerable. Applications should be made to the Rev. Canon Schlueter, the Deanery, Albany, N. Y.

"CEREMONIAL WORSHIP".

AN ADDRESS on the subject of Ceremonial Worship was given at St. Peter's Church, Albany, N. Y., on the evening of January 7th, by the Rev. Charles Mercer Hall of Kingston, N. Y., in the course of lectures arranged by the Christian Studies Society. The speaker reminded his hearers that the Prayer Book was not a book of ceremonial direction, but primarily a manual for the people. When Catholic theology was perfectly understood, ecclesiastical ceremonial followed as an adjunct. Some minds are helped by ceremonial in worship, while to others it seems sometimes to divert attention; but when the practice is understood, the mind becomes unconscious of all except the divine character of the service itself. Behind all ritual of the altar lies principle, doctrine, and habits of mind, all the result of definition of the Catholic Church. True ceremonial is a safeguard to protect faith and a wall enclosing truth. Its teaching power is also important.

At the conclusion of his lecture Father Hall showed the various Eucharistic vestments and altar vessels, explaining the use and symbolism of each. The rector of the parish, the Rev. Dr. Battershall, spoke in appreciative terms of the address and of the work of the Christian Studies Society in general.

DEATHS AMONG THE CLERGY.

THIS WEEK are chronicled the deaths of the Rev. H. L. WOOD of Ashland, N. H., and the Rev. W. G. P. BRINCKLOE, a perpetual deacon, connected in a non-parochial capacity with the diocese of Pennsylvania.

THE REV. HERBERT LUTHER WOOD, for the last three years rector of St. Mark's Church, Ashland, N. H., passed away on the morning of January 6th at the rectory after a lingering illness of pernicious anaemia, aged 52 years. He was born in Halifax, England, on October 4, 1856, and was educated at Durham University. He then went to Canada, where he took a course at the Theological College, Montreal, and was ordered deacon in 1888 and priest in 1889, by the Bishop of Montreal. Since that time he has had charge of parishes at Hemmingford and Hallerton, P. Q.; Rouse's Point and Pittsford, N. Y.; Clifton Forge, Va.; Saco, Me., and London, England, besides the three years spent as rector of St. Mark's, Ashland.

In 1893 Mr. Wood was married to Elizabeth Stewart of Harwick, P. Q., four children resulting from this marriage, three daughters and one son, all of whom are living.

Funeral services were held January 9th from St. Mark's Church, Bishop Niles, the Rev. Lorin Webster, and the Rev. James Thompson officiating.

THE REV. WILLIAM GEORGE PURNELL BRINCKLOE, a perpetual deacon,, and a most active missionary in his day, died at the Episcopal Hospital, Philadelphia, on Sunday, January 3d, from typhoid fever. Mr. Brinckloe was 73 years of age and was a son of former Governor Brinckloe of Delaware. He studied at the Philadelphia Divinity School and was ordained deacon in 1872 by the late Bishop Howe. He was in charge of Grace Church, Hulmeville, Bucks county, Pa., from 1872 to 1881 and while there established several missions. For many years he has been the editor of a journal which was published weekly for circulation gratuitously among the inmates of prisons and other institutions, to which he made weekly visits. Two daughters survive him, his wife having died three years ago. The burial office was rendered in the beautiful chapel of the hospital on the feast of the Epiphany, the Bishop Coadjutor and Chaplain Ayer officiating.

REV. DR. GREEN DECLINES THE VIRGINIA COADJUTORSHIP.

THE REV. BERRYMAN GREEN, D.D., has declined his election as Bishop Coadjutor of the diocese of Virginia. He gives his reasons in a letter to Bishop Gibson, in which he states that he has given the matter careful and prayerful consideration for two weeks and believes himself divinely guided to decline the high office.

"I am convinced," he says, "that my work, for the present at least, is here at the Seminary, trying to interpret and defend the Bible to the young men who are to go out and preach the Gospel of our Saviour to a world of growing indifference and skepticism. I

have carefully considered where I could serve to most advantage; so I cannot help concluding that, as the strongest attacks are being made against the Scriptures, I must stand at my post here just now rather than take up the more conspicuous and, generally, the more important work of leadership in the episcopate. I am speaking only for myself; God will call others, and more suitable men than I am, to the superior office of Bishop; and He will call them just as strongly as I feel He is calling me now to this inferior office of teacher.

"I would have esteemed it a great joy and privilege to serve as your Coadjutor and helper in your many arduous duties as head of this diocese. I am sure I would have found the affection and sympathy of our clergy all I could possibly desire. It would have been also my greatest delight to be able to minister to the people of my native state, so many of whom I already know and love. But the Great Head of the Church ordains it otherwise; and I cheerfully acquiesce, knowing that I can only be sustained in any work as I submit to His will."

Bishop Gibson has announced that another special session of the council will not be called, but that the election of a Coadjutor will be deferred to the regular meeting of the council on May 26th.

PAROCHIAL IMPROVEMENTS.

ST. MARY'S CHURCH, Franklin, La. (the Rev. Rowland Hale, rector), has just been reopened after extensive repairs. The chancel has been remodelled and the interior painted and decorated. A fine and powerful two-manual organ, made by Henry Pilcher's Sons of Louisville, Ky., was used for the first time on Christmas Day. A very handsome carved oak altar and reredos, brass and oak altar rail, lectern, and prayer desk, the work of J. & R. Lamb of New York, were presented by the St. Agnes Guild of the parish, and an oak hymn board by Mrs. Hale, in memory of her mother, the late Mrs. Kerby-Smith. Electric lights have been introduced and the old church has taken on a very Churchly appearance. There are about 150 communicants, and an appreciable increase in the number of Communions at the frequent Eucharists. The present rector has just entered upon his fifth year of service in the parish.

THE DESIGN of the new church for Trinity parish, Asbury Park, N. J., the laying of the cornerstone of which was described in THE LIVING CHURCH last week, page 347, is "an American development of the Early English Perpendicular." The principal material will be Chestnut Hill stratified granite. The proposed shape is cruciform, with square central tower. The seating capacity will be 600 and the cost about $45,000. It is hoped that the building may be made roughly habitable by summer; and then completed gradually as incoming funds will allow. The contract was awarded to Frank Coble of New York, and the architect is Mr. C. W. Brazer, who has been a member of the parish from boyhood.

REPAIRS and improvements in St. John's Church, Bellefonte, Pa., have just been completed at a cost of about $6,000. Much needed choir rooms have been added, new windows, carpets, and cushions provided, and hardwood floors placed in the sanctuary, choir, and vestibules, and the whole edifice has been repainted and repointed. Among the gifts, as memorials or thank-offerings, executed by Geissler of New York, are rood screen, choir stalls, clergy stall with prayer desk, litany desk, priest's stall, credence shelf, brass altar desk, altar service book, brass alms bason, sterling silver wafer box and triptych. Within a year over $1,000 has been expended for repairs on the rectory. The Rev. John Hewitt is serving a second time as rector of the parish, having been recalled a year ago after an absence of twenty-three years.

THE CHURCH in course of erection at Millville, N. J., for Christ Church parish is nearing completion. The services at Christmas were held in the basement, but it is hoped that the whole building will be ready for occupancy about February 1st, although a small debt will delay the consecration. The cost of the edifice is $6,000. It is 56x30 feet in dimensions and is very attractive. The architect is Milton B. Medary. The windows are from the d'Ascenzo Studios.

A NEW side altar, to be known as "St. Saviour's altar," has been placed in the Church of the Ascension, Broad and South Streets, Philadelphia. It was dedicated at the 10 A. M service on the feast of the Holy Innocents. All the early celebrations, except on great festivals, and all daily services will hereafter be said in the side chapel, where the new altar is placed.

A NEW ALTAR has been given for erection in the Sunday school room of St. George's chapel, St. Louis, Mo., by the members of St. Agnes' Guild. The design was furnished by Mr. Tully and the work executed by the American Car and Foundry Works.

THE CONTRACT for the construction of the new St. Mary's chapel at Painesdale, diocese of Marquette, has been let to a Houghton firm. The work will be begun in the spring.

MEETING OF NORTH PHILADELPHIA CONVOCATION.

THE JANUARY meeting of the North Philadelphia Convocation was held at St. Luke's Church, Kensington (the Rev. Joseph Manuel, rector), on Tuesday, January 12th. At the afternoon meeting the Rev. Dr. Richardson presented the subject of the "Five Million Dollar Clergy Pension Fund." A missionary service was held at 8 P. M., the preacher being the Rev. E. M. Jefferys, rector of old St. Peter's Church, Third and Pine Streets.

MEMORIALS AND BEQUESTS.

CHRIST CHURCH CATHEDRAL, St. Louis, Mo., is the recipient of a stained glass window from Mrs. Charles R. Gregory of England, erected to the memory of his brother, Dr. Otway Byrd Gregory. The window, which consists of a doublet window and heading, is well carried out in the early English mosaic style of leaded glass by James Beckham of Great Russell St., London, Eng. In the heading is represented a sick-room scene, showing St. Luke, the Beloved Physician. The subject of the eastern half is the meeting of our Lord and Martha on the way to Bethany, and the subject of the western half is the three Marys at the sepulchre.

AS A MEMORIAL to Sylvester Osmond Davenport a handsome brass eagle pattern lectern has been placed in St. John's Church, Arlington, Mass., of which the Rev. James Yeames is rector. On the lectern rests a Bible, which is a memorial to deceased members of the Sunday school. During Mr. Yeames' rectorship the communicant list has grown from 50 to more than 300, and the Sunday school from 35 to 150, and there have been several memorials installed in the church.

MRS. E. K. HUBBARD, who died recently at Middletown, Conn., made public bequests to the amount of $15,000. Christ Church, Middletown, receives $5,000 and also a house for the rector, which Mrs. Hubbard built some years ago. Holy Trinity Church, of which she was a communicant, receives $1,000; St. Luke's Home, $2,000, and the Domestic and Foreign Missionary Society, $1,000.

A HANDSOME screen has been erected in St. Thomas' Church, Washington, D. C. It was planned by a Philadelphia firm, under the superintendence of the architect of St. Thomas', Mr. H. P. Chandler. It is made of oak, finished in dark color, and weighs 7,000 pounds, and is a memorial to Miss Sophie D. Wentworth.

AT A RECENT visitation of Archdeacon Hobbs to Grace Church, Neodosha, Kan., a pair of brass candlesticks was dedicated, the gift of Mrs. Robert Wells of Coffeyville, in memory of Robert Lloyd Wells, who died July 14, 1905.

A WHITE MARBLE FONT was placed in St. John's Church, Hiawatha, Kan., on Christmas Day. It was a gift from the children of the church. New oak racks have been placed on the pews and new Prayer Books and Hymnals have been donated.

A BRONZE TABLET has been placed in Trinity Church, Atchison, Kan., in memory of Mrs. R. A. Park and Mrs. J. S. Kellogg, sisters, who were faithful communicants.

THE St. Cecilia Guild of Christ Church, Puyallup, Wash., recently presented to the choir a handsome brass processional cross.

A SOLID SILVER paten has been presented to St. John's Church, Oneida, N. Y., together with two silk burses and veils.

ST. JOHN'S CHURCH, Oakland, Cal., recently received a bequest of $300 from the estate of Mrs. Iloe Park.

DEATHS OF A WEEK AMONG PENNSYLVANIA CHURCHMEN.

STATE SENATOR ALGERNON B. ROBERTS of Bala, Pa., died suddenly at Nordhoff, Cal., where he had gone for his health, on January 6th. He was in his 34th year and was the son of the late George B. Roberts, president of the Pennsylvania Railroad Co., and in whose memory the handsome Church of St. Asaph, at Bala, was erected. Although one of the youngest of legislators, Senator Roberts exerted an influence and power for all that was good and right in political and civic matters.

THE Church of the Ascension, Philadelphia (the Rev. G. W. Hodge, rector), sustained a sad loss in the death on New Year's Eve of Mrs. DALLAS, the wife of Judge Dallas. She was a most liberal contributor of her means and interest, not only to the Church, which she dearly loved, but to many and varied charities.

EDWIN S. ROWLAND, belonging to an old and respected family of Churchmen and a member of old Trinity Church at Oxford, Pa., died on the feast of the Epiphany and was buried in the ancient churchyard at Trinity, on the Saturday following, the rector, the Rev. Horace A. Fuller, officiating.

OLD ST. PETER'S, Third and Pine Streets, Philadelphia, has also lost one of its most active and liberal members in the death of Mrs. JOHN REDMAN COXE, a niece of the late Rev. Dr. Bridges.

ORDER TAKEN FOR THE CONSECRATION OF REV. DR. HARDING.

THE PRESIDING BISHOP has taken order for the consecration of the Rev. Alfred Harding, D.D., Bishop-elect of the diocese of Washington, as follows:

Time: Feast of the Conversion of St. Paul, Monday, January 25, 1909.

Place, Trinity Church, Washington, D. C.

Consecrators: The Presiding Bishop, the Bishop of New Jersey, the Bishop of Pittsburgh.

Presenters: The Bishop of Central Pennsylvania, the Bishop of Ohio.

Preacher: The Bishop of Kentucky.

Attending Presbyters: The Rev. Walter A. Mitchell, the Rev. James B. Craighill.

MATRICULATION AT SEABURY DIVINITY SCHOOL.

THE ANNUAL matriculation service took place at Seabury Divinity School on the morning of the Feast of the Epiphany. Fifteen men in all were matriculated, eleven of them belonging to the Junior class and four to the Middle class. The service proper was followed by a celebration of the Holy Communion, at which Bishop Edsall made an address.

ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

Brotherhood and Auxiliary Notes.

ALL THE members of the vestry of St. Mark's, Hope, have decided to join the Brotherhood of St. Andrew. The debt on the church is paid, and the latter will shortly be consecrated.

BRANCHES of the Woman's Auxiliary and the Daughters of the King are being organized at Fulton.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Death of Anson R. Flower—Notes.

ANSON R. FLOWER, a devout layman, died on January 3d at his home in Watertown. With his brother, the late Governor Flower, he built the handsome stone church of Trinity parish, Watertown, one of the provisos of the gift being that the "pews shall be forever free." The parish had Mr. Flower's solicitous care up to the time of his death. His sympathies went out and his purse was always open to weak and struggling churches in the diocese. The funeral was held from Trinity Church, Watertown, Bishop Olmsted and the rector, the Rev. Francis W. Eason, officiating.

BEFORE the Clerical Union, Utica, on January 4th, the Rev. Howard W. Crydenwise, rector of St. James' Church, Clinton, read an excellent paper on Socialism.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

Winter Session of Reading Archdeaconry.

THE WINTER session of the Reading Archdeaconry was held January 4th and 5th at Leonard Hall, with an unusually large attendance of the clergy. The dominant theme was missions, and the Rev. H. P. Walter, a returned missionary from Porto Rico; the Bishop, the Ven. B. F. Thompson, the Rev. C. A. Brunn (an Italian working among his own countrymen, with headquarters at Hazleton), and the Rev. S. C. Goodman of Atlantic City, were the speakers. The election resulted in the choice of the old officers, viz., Ven. Benj. F. Thompson of Reading, Archdeacon; Rev. Francis Yarnall of Birdsboro, secretary; and Rev. A. A. Bresee of Lehighton, treasurer. The next meeting will be in the latter part of April, at Christ Church, Frackville.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

Eight Years' Work at Grace Church, Chicago—Notes.

THE REV. ERNEST VINCENT SHAYLER, rector of Grace Church, Oak Park, has just celebrated the eighth anniversary of his rectorship. During that time there have been 374 baptisms, 433 confirmations, 100 marriages, 135 burials, and 3,230 public services. The number of communicants increased from 419 to 1,108; and the amount raised and expended was $170,801. A church and parish house were also built. The Sunday school now has 300 pupils, there is a military school of fifty cadets, and parochial guilds and clubs, with a total membership of 717. This is not a rich parish and there are no pew rents. In addition to his parish he has also found time to conduct at least one parochial mission away from home and has contributed to the Church's literature.

MR. H. C. QUIGLEY, vice-president of the Men's Club of the Church of the Good Shepherd, Chicago, will address the club on Wednesday evening, January 20th, in the guild hall, corner West 24th Street and South Lawndale Ave., on "Telephone Engineering."

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Addresses on Missions at Winsted—Personal Notes.

IN A COURSE including as speakers Dean Hodges and President Luther of Trinity College, the Rev. Dr. A. S. Lloyd gave an address on "The Heroism of Missions" before about 300 people, under the auspices of the Religious Education Association in Winsted recently. Five denominational ministers were present to greet him. The address was given in a Congregational church, the introduction being made by the rector of St. James' parish. Not long ago Mr. Robert Speer addressed the same organization.

THE REV. J. F. SEXTON, rector of St. James' (Westville) New Haven, has been chosen chaplain of the State Senate. The Church is also represented in the Senate by President Luther of Trinity College, and in the House of Representatives by the Rev. Walter D. Humphrey, rector of Christ Church, Roxbury.

GEORGIA.

F. F. REESE, D.D., Bishop.

Arrangements for Confirmations.

OWING TO the Bishop's continued ill health the Standing Committee, which has been administering the diocese for over a year, has indicated its intention of arranging with Bishops of neighboring dioceses for episcopal visitations, where they may be desired, and has issued an official notice to that effect to the clergy. Applications are to be made to the President of the Standing Committee, the Rev. Charles T. Wright of Albany. The next convention meets February 10th in Christ Church, Savannah.

KEARNEY.

A. R. GRAVES, D.D., Miss. Bp.

Mission to be Held at St. Luke's, Kearney.

AN EIGHT DAYS' mission will be held at the new St. Luke's Church, Kearney, commencing on January 14th. It will be conducted by Archdeacon Webber.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Mission Firmly Established at Lagrange—Good Work at Hopkinsville—St. John's School for Postulants Prospering.

AT THE INSTANCE of a faithful layman, Mr. Robert Brooks, services were begun at Lagrange, which have been kept up by Mr. Robert Steele, a lay reader from the Cathedral, with occasional assistance from one of the Louisville clergy. This new mission, called Trinity, has now been placed under the charge of the Rev. Clinton Quinn. The congregation is indebted to the Presbyterian and Methodist denominations for the use of their houses of worship until a suitable chapel can be built.

PROGRESS is being made at the mission of the Good Shepherd, Hopkinsville (the Rev. J. E. Tucker, priest in charge), which is doing good work in ministering to the large colored population of that community. A day school is maintained in connection with the church, under efficient teachers, special attention being paid to industrial and manual work and to all branches of domestic science, the average attendance being usually high. There has also been large increase in Sunday school attendance. The church plant has been much improved by the recent addition of a neat and comfortable rectory.

ST. JOHN'S SCHOOL for Postulants at Uniontown, under the leadership of the Rev. Frederick Thompson, is having a prosperous year. This school is doing a unique and much needed work in preparing young men who have not had the necessary secular education to enter the various theological seminaries. The enrollment this year is nearly double that of last, making it impossible at present to take more for lack of room. The school was recently visited by the Rev. Dr. W. H. Du Bose of the University of the South, who gave several lectures and expressed himself as much pleased with the work being done in helping to solve the problem of lack of candidates for the ministry, by opening the way for some who otherwise would not be able to get the required training.

MANY material improvements have been made to St. Peter's Church, Portland (the Rev. Arthur E. Whatham, rector. An encouraging feature is the fact that this parish is now entirely out of debt.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Anniversary of St. Peter's Men's League, Brooklyn—Rev. T. J. Lacey Completes Six Years' Service at the Redeemer, Brooklyn—A Lost Legacy.

THE MEN'S LEAGUE of St. Peter's Church, Brooklyn, held its annual service on Sunday evening, January 3rd. Familiar hymns were sung by the congregation and choir. A sermon appropriate to the occasion was preached by the Rev. George Alexander, rector of Christ Church, Manhattan. Mr. I. H. Burrall is president of St. Peter's league; the Rev. Henry Blackwell is in charge of the parish during the rector's extended vacation.

THE SIXTH anniversary of the Rev. Thomas J. Lacey's rectorship of the Church of the Redeemer, Brooklyn, was marked by a special service on Sunday evening, January 10th. The sermon was preached by the Bishop of Nevada. There were elaborate decorations in the church and special music by the vested choir of men and boys under the direction of Professor Van Olinda.

SOME TIME AGO, Thomas Driscoll of Nassau County left his entire estate, amounting to $10,000, in trust to Trinity Church, Rockaway, the condition of the trust being that the whole income from the bequest should forever be used in caring for the testator's grave. A supreme court justice has just declared the will invalid, because, in his opinion, the intended purpose is not religious, charitable, educational, or benevolent, and therefore it does not come under the exception of the law against perpetuities.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Rev. Dr. J. H. Eccleston Celebrates His 25th Anniversary at Emmanuel Church, Baltimore—Other Diocesan News.

THE REV. J. HOUSTON ECCLESTON, D.D., celebrated his twenty-fifth anniversary as rector of Emmanuel Church, Baltimore, Sunday morning, January 10th. A feature of a special service in commemoration of the interesting event was the presentation by the ladies of the church of $12,300 as the nucleus of an endowment fund of $100,000 it is hoped to raise for the church. The Bishop of Southern Virginia, a former rector of the parish, was the preacher at the special service.

THE Bishop of Maryland acted promptly in the matter of funds for the relief of suf-

ferers from the earthquake in Italy. He sent a circular to the clergy of the diocese suggesting a special offering in the churches, and it has been acted upon favorably.

BECAUSE of his sojourn at Winter Park, Fla., Bishop Paret will not be able to take part in the consecration of the Bishop-elect of Washington on St. Paul's Day, January 25th, as had been announced. As Washington was a part of the diocese of Maryland before the territory was divided it was hoped to have Bishop Paret as one of Dr. Harding's presenters.

THE REV. WILLIAM PAGE DAME, rector of St. Bartholomew's Church, Baltimore, has been named as chaplain of the First Regiment, United Boys' Brigades of America, and has acepted the position.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Dedication of Epiphany Mission, Dorchester—Notable Sermons at St. Peter's Church, Salem—How Boston Sailors were Entertained—Personal and General Notes.

DEDICATORY exercises took place at the parish house of the new Mission of the Epiphany, Dorchester, Boston, on the evening of January 6th, and Bishop Lawrence as well as Archdeacon Babcock were present, both making interesting addresses. The Rev. Frederick B. Allen, superintendent of the Episcopal City Mission, was also a guest, and there were a few others who had served the little mission at the beginning of its life. The heartiest congratulations go to the Rev. Thatcher R. Kimball, in charge of the mission, for his untiring labors which have brought forth such good results.

A SERIES of sermons preached at St. Peter's Church, Salem, by the rector, the Rev. Henry Bedinger, on six Sundays prior to Christmas, had for its general subject, "The Catholic Church as the Instrument Ordained of God for the Salvation of Men." These sermons were preached as the recognition of a need shown earlier in the season, when a mission to "non-Catholics" was preached at a local Roman Catholic church and the usual attacks upon the Anglican position were incorporated into the mission sermons. Subsequently St. Peter's observed its 175th anniversary with a week of important gatherings, and afterward this course of sermons was commenced. It was evident at the conclusion that much good had been done.

THE ANNUAL Christmas dinner was given by the Episcopal City Mission to the seamen in Boston harbor on December 30th, and 840 tars partook of the generous supplies of turkey and other Christmas edibles. The dinner was given at the Sailors' Haven, Chestertown. Speeches were made by the Rev. Frederick B. Allen, superintendent of the City Mission; the Rev. Philo W. Sprague; Judge John F. Brown of the Superior Court; Rev. Alpheus Tucker, representative of the Fisherman's Institute, Gloucester; Rev. W. H. van Allen, D.D., Rev. E. C. Herrick, Rev. L. K. Storrs, and Charles P. Deems, superintendent.

THE BISHOP announces that he has restored to the ministry the Rev. Wilson Lloyd Bevan, who was deposed in 1903.

THE REV. E. C. TUTHILL, lately of Scranton, Pa., has been added to the staff of clergy at Trinity Church, Boston, and began his duties on Sunday, January 3d. He succeeds the Rev. Appleton Grannis, who accepted a call to the rectorship of the Church of the Holy Apostles last spring. Mr. Tuthill is a native of Goshen, N. Y., and was educated at Annandale, from which he was graduated in 1904. Later he went to the General Theological Seminary, graduating in 1907. He was priested the same year by Bishop Greer at the Church of Zion and St. Timothy. He went immediately to Scranton, where he had since been assistant to the Rev. Dr. Rogers Israel at St. Luke's.

EARLY in February the Rev. George Walker, for many years minister in charge of Trinity Church, Canton; Trinity Church, Stoughton, and St. John's Church, Sharon, will retire, he having completed a quarter of a century of pastoral work. The Rev. William Grainger, at present rector of Christ Church, Susquehanna, Pa., will succeed him.

IT IS A pleasure to record the advancement made by the mission of St. John the Evangelist at Mansfield, which now is housed in a permanent home. It now numbers sixty-one confirmed persons. The Rev. Albert Crabtree of Attleboro is in charge of the work.

WHILE THE Rev. Albert Crabtree, rector of All Saints' Church, Attleboro, was at Mansfield thieves ransacked his home of valuables to the amount of about $500.

MILWAUKEE.

WM. WALTER WEBB, D.D., Bishop.

What the Woman's Auxiliary has Accomplished the Past Year—Retreat for the Clergy at St. Paul's, Milwaukee—Personal Mention.

THE REPORT of the Woman's Auxiliary for the past year shows very active work to have been accomplished within the diocese. They have raised $824, which has been disbursed for various missionary purposes with the exception of the small amount necessarily used for expenses. They have also raised $391 for the united offering. For the national apportionment, the diocesan branch raised $411, while also the Junior Auxiliary gave $250 and the Babies' Branch $50, making a total of $711, and nearly paying the amount asked in the apportionment, which was $775. The members made their corporate communion at St. John's Church on September 17th. The Junior Auxiliary reports 22 branches in the diocese with total membership of nearly 450, besides 150 members of the Babies' Branch. They sent out Christmas boxes valued at $400 and containing about a thousand articles. A rather pitiful report is that "many letters" have been written by the officers in regard to the Babies' Branch and "replies to only three of these letters have been received." The organizing secretary of the Junior Auxiliary also has "written fourteen letters," receiving "no replies to seven and discouraging ones from the rest." Mrs. S. Laura Litchfield is president of the Woman's Auxiliary, and Miss Knight president of the Junior Auxiliary.

A RETREAT for the clergy will be conducted by Father Officer, O.H.C., at St. Paul's Church, Milwaukee, during the entire day of March 2d.

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Rev. Edwin G. Richardson, for many years rector of St. James' Church, Milwaukee, and more lately of the diocese of Harrisburg, was married in Copenhagen on December 22d to Miss Istrade Christiansen.

THE REV. A. L. BUMPUS has resigned the rectorship of St. Mark's Church, Milwaukee. Mr. Bumpus came to Milwaukee originally in 1902 to be assistant at St. Paul's, of which parish St. Mark's was then a mission. So efficient was his work that about three years ago the mission became an independent parish under Mr. Bumpus' rectorship, and the considerable progress that has since been made is very largely due to his efforts.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Epiphany-tide Meeting of the Church Club—Session of the Minneapolis Clericus—Gifts to the Clergy.

THE EPIPHANY-TIDE meeting of the Church Club of the diocese was held in St. Paul, on the eve of that festival. The guest and appointed speaker was Mr. Edward P. Bailey of the Church Club of Chicago, who took as his subject "The Church's Organization," in which he advocated a provincial system for the Church. Remarks were made by the Bishop and others. It being the annual meeting, the reports of the secretary and treasurer were read, which showed the affairs of the club to be in a satisfactory condition. The following officers were elected for the ensuing year: Dr. H. McI. Morton, St. Mark's, Minneapolis, president; Mr. A. A. McKechnie, St. John's, St. Paul, vice-president; Mr. R. E. Van Kirk, Christ Church, St. Paul, secretary; Mr. Jesse A. Chase, Gethsemane Church, Minneapolis, treasurer. The executive committee consists of Messrs. H. L. McKinstry, M.D., C. W. Eddy, H. B. Humason, S. S. Irving and G. K. Gibson.

THE JANUARY meeting of the Clericus was held at All Saints' Church, Minneapolis, on Monday, the 4th inst. The topic under discussion was the best way of raising diocesan dues, the speakers being the Rev. Messrs. Haupt and Chard.

GETHSEMANE PARISH, Minneapolis (Rev. I. P. Johnson rector), sent as usual to its rector a receipt for dues on a $5,000 life policy for the current year. The congregation of St. Peter's, St. Paul, gave the rector, the Rev. C. H. Shutt, a purse of gold.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Parochial and Personal Notes.

ST. ALBAN'S CHAPEL, St. Louis, has been moved to its own lot on North Grand Avenue. The work at St. Alban's is in charge of the Cathedral staff.

ST. MARGARET'S GUILD of St. Stephen's Church, Ferguson, has given new hymnals for use in the Church.

THE REV. LOARING CLARK of St. Paul's, St. Louis, will act as *locum tenens* for the Rev. J. R. Winchester, D.D., of Calvary Church, Memphis, during Dr. Winchester's visit to Europe and Palestine.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Interesting Session of the Woman's Auxiliary.

AT A MEETING of the Women's Auxiliary held in Trinity chapel, Newark, on Thursday, January 7th, Howard Richards of Boone College, China, was the chief speaker. The Bishop was present and extended New Year's greetings. New mission stations and plans for work at Fairview and other points along the Palisades were discussed by the Rev. H. P. Lyman-Wheaton of Ridgefield. It was announced that St. Barnabas' Church, Roseville, had organized a branch of the Auxiliary.

THE REV. WILLIAM T. LIPTON began his duties as minister-in-charge of Ascension chapel, Bloomfield, on Sunday, January 3d. There was a large attendance of members of the congregation and friends to welcome him. The mission has ceased to be a part of Christ Church parish, and is now altogether diocesan in character.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Session of the Monmouth Clericus.

THE MONMOUTH CLERICUS held a meeting in St. Mary's Church, Point Pleasant, on January 4th. The Rev. C. A. Thomas, rector of St. George's Church, Helmetta, read an essay on the Atonement which evidenced much research and study.

NORTH CAROLINA.

JOS. B. CHESHIRE, D.D., Bishop.

A Diocesan Visitor for Deaf-Mutes.

ARRANGEMENTS are being made for the appointment of a diocesan visitor to deaf mutes. Her duties will be to travel from city to city where there are groups of deaf-mutes, hold Bible classes and prayer meetings, and prepared them for baptism, confirmation, and the Holy Communion.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Cleveland Clericus Discusses the Emmanuel Movement—Annual Meeting of Toledo Altar Guilds.

THE CLEVELAND CLERICUS met at Trinity Cathedral House on January 4th. Dean Du Moulin presided and the Rev. Walter Russell Breed, D.D., delivered an address upon "The Emmanuel Movement." Over twenty-five of the local clergy were present. Addresses on the same topic were also made by the Rev. W. A. Thompson of Sandusky, the Rev. S. N. Watson, D.D., of Akron, and Dean Du Moulin. Other subjects discussed were plans for united work during Lent, and "morning addresses." At the next meeting, February 1st, the Rev. W. Rix Attwood, rector of All Saints' Church, Cleveland, will speak on "Suggestions Toward Increasing the Authority of the Church."

THE SECOND annual meeting of the Associated Altar Guilds of Toledo was held in Trinity parish building on January 5th, sixty-five members of the guilds and twelve of the clergy attending. An early corporate Communion began the observance, and a business meeting marked its close. After the usual reports and elections papers on subjects of interest to the members were read by Miss Ada Jacobs, Miss Gertrude Letcher,

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Reserve, Re-Insurance (Fire),	6,151,295.91
Reserve, Re-Insurance (Inland),	148,563.27
Reserve, Unpaid Losses (Fire),	475,012.69
Reserve, Unpaid Losses (Inland),	52,087.61
Other Claims,	466,696.04
Net Surplus,	5,207,077.93
Total Assets,	$16,500,733.45
Surplus for Policy-Holders,	$9,207,077.93

LOSSES PAID IN NINETY YEARS:

$115,798,170.31.

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W. H. KING, Vice-President. HENRY E. REES, Secretary.

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PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

News of the Episcopal Hospital — Annual Dinner of St. John's Free Church, Philadelphia — Other Interesting Diocesan News Notes.

THE CONTRIBUTORS to the Episcopal Hospital, Philadelphia, held their annual meeting at the Church House on Tuesday, January 5th. They authorized the board of managers to petition the court for permission to amend the charter so as to make provision for the creation of the offices of two vice-presidents. It was stated that one of the hospital's most urgent needs was an ice manufacturing plant. The old board of eight managers, consisting of the Rev. Dr. Falkner, Rev. Dr. J. A. Harris, Rev. Dr. Tomkins, and Messrs. Browne, Morris, Miller, Frazier, and Ingersoll, were reëlected.

THE SIXTH annual dinner for men of the parish was held in the parish building of St. John's Free Church, Elkhart and Emerald Streets, Philadelphia, on Thursday evening, January 7th. There were 400 members and guests in attendance, among them being a number of neighboring denominational ministers.

IN SEPTEMBER last the Rev. Daniel G. Mackinnon became rector of St. Paul's, Doylestown, and at once began an active canvass of the parish. During the past month thirty-one persons have been baptized. Commencing January 17th, the rector will conduct a mission for one week. Services will be held three times daily.

THE EPIPHANY service of the Pennsylvania branch of the Woman's Auxiliary will be held on Sunday, January 17th, at 4 P. M., in the Church of the Holy Apostles, Philadelphia. The Rev. I. H. Correll, D.D., of Osaka, Japan, will make an address, and the rector, the Rev. N. S. Thomas, will give a resume of what the Pan-Anglican Congress stood for in the missionary life of the Church.

THE REV. FATHER HUGHSON, O.H.C., made an address in the interests of his work among the mountaineers of Tennessee, in the parish house of Holy Trinity Church, Philadelphia, on Saturday afternoon, January 9th.

THE THIRTY-NINTH annual meeting and Teachers' Institute of the Sunday School Association of the diocese will be held in Philadelphia on Monday, January 18th, in the Church of the Holy Apostles. Bishop Whitaker will preside, and at the night service addresses will be made by Bishops Mackay-Smith, Talbot, and Parker.

THE REV. EDGAR COPE, rector of St. Simeon's Church, Lehigh Avenue, Philadelphia, is ill in the Episcopal Hospital.

QUINCY.

M. E. FAWCETT, D.D., Ph.D., Bishop.

Resignation of the Very Rev. Wyllys Rede

THE VERY REV. WYLLYS REDE, Dean of St. John's Cathedral, Quincy, has resigned, the resignation to take effect immediately. He is to take up work in a small parish in the diocese of Easton, where he will have opportunity to do literary work. During the time the Dean has been in Quincy a burdensome debt has been paid off the Cathedral property, and an artistic reredos has been placed. Progress has also been made along other lines of Church work.

SPRINGFIELD.

EDWARD W. OSBORNE, D.D., Bishop.

New Trinity Church, Mt. Vernon, Opened for Service.

ON THE Second Sunday after Christmas the new Trinity Church, Mt. Vernon, Ill. (the Rev. Edmund Phares, priest in charge), was opened for service, the Rev. W. M. Purce preaching the sermon. The edifice is most attractive, the lower part being of concrete blocks while the upper part is of stained shingles. The interior is finished in Old Mission style. When Mr. Phares was appointed to the charge of the mission the congregation owned a lot and $1,000 was pledged for the new church.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Death of James Athey Stephens at Washington—Personal.

THE STUDENTS of the Theological Seminary in Virginia have passed resolutions of regret at the death, on December 18th, 1908, at the Episcopal Hospital, Washington, D. C., of Mr. James Athey Stephens of Covington, Ky. He was a student at the Seminary, and was very popular with both students and faculty.

THE RICHMOND CLERICUS met on January 4th, and held its annual election, choosing the Rev. J. J. Gravatt, D.D., for president and the Rev. T. C. Darst for secretary.

THE WOMAN'S AUXILIARY of Richmond on January 5th listened to an address by the Rev. Cameron McRae, a Chinese missionary, now on his vacation. The meeting was held at Grace Church.

THE REV. WYTHE L. KINSOLVING, who recently resigned the rectorship of the Church of the Epiphany, Barton Heights, Richmond, has left for Baltimore preparatory to taking up work in the West. Prior to his departure the vestry of Epiphany Church passed eulogistic testimonials of appreciation of his character and services. The Rev. John Ridout of St. Andrew's Church will have charge during the vacancy in the rectorship.

WASHINGTON.

Programme for "Missionary Sunday" at the Capital—Industrial School Started by the Church of the Ascension.

SUNDAY, January 17th, being Missionary Sunday, three easily reached centers have been arranged and the children of the Sunday schools will proceed in a body to the appointed church. The hour will be 4 P. M. Churches and speakers are: Epiphany, the Rev. G. F. Peter; St. Mark's, the Rev. D. P. Huntington of China; Christ Church, Georgetown, the Rev. Alfred Harding, D.D., Bishop-elect. A mass meeting will be held on Sunday, January 24th, at Convention Hall. The subject to be treated and speakers are: "The City,"

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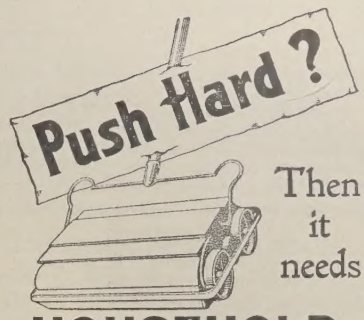

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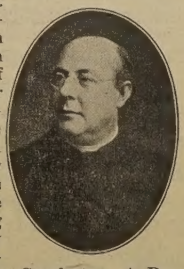

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AN INDUSTRIAL SCHOOL has been inaugurated at the Church of the Ascension, Washington. Sewing classes have been begun, and it is proposed to add other features from time to time.

A DINNER to the Brotherhood members and the clergy of Washington will be given on January 20th, in St. Paul's parish hall, Washington. The speakers expected are the Bishop-elect, Rev. Dr. R. H. McKim, Rev. Dr. Devries, Rev. Dr. C. Ernest Smith, Rev. G. F. Peter, Commissioner McFarland, Mr. G. Frank Shelby of New York, Mr. H. C. Turnbull of Baltimore, Mr. J. Holdsworth Gordon, and Mr. F. G. Munson.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.
J. N. MCCORMICK, D.D., Bp. Coadj.

A Loss to St. Luke's Parish, Kalamazoo.

ST. LUKE'S PARISH, Kalamazoo, deeply regrets the departure of the rector, the Rev. Roger H. Peters, who has been chosen as Dean of St. Mark's Pro-Cathedral, Grand Rapids, and who for the past seven years has been in charge of the work of the Church in Kalamazoo, and has done a most effective service during his rectorate. Mr. Peters is the president of the Standing Committee of the diocese and was a delegate to the Pan-Anglican Congress at London the past summer.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Services at Rochester in Aid of the Weaker Parishes.

ROCHESTER churches are preparing for a series of services to be held on Wednesday evenings, at intervals of two weeks each, the first to be in Christ Church, January 13th. Owing to limitations of space even in the largest churches in the city, admission will be by ticket, and only to persons over fifteen years of age. The purpose of these services is to promote a closer relationship between the parishes and to create an interest in the weaker parishes by those that are stronger. The parishes uniting in these services are Christ, St. Paul's, St. Luke's, St. Andrew's, Epiphany, and Trinity.

CANADA.

News Notes of the Church in the Dominion.

Diocese of Ontario.

A NEW church is to be built in the parish of Shannonville next spring.

Diocese of Huron.

ST. PETER'S Church, Tyrconnell, has been greatly altered and improved, and it was recently reopened with suitable services.—MUCH REGRET was felt in the parish of Trinity, St. Thomas, at the sudden death of the wife of Archdeacon Hill, rector of the church. She had been foremost in all good works and her last illness was brought on by her attendance upon the sick—SOME memorial gifts which had been presented to St. John's Church, Strathroy, among them a brass altar rail and altar-book rest, have been dedicated by Bishop Williams.

Diocese of Ottawa.

A PLEASANT incident at the December meeting of the diocesan board of the Woman's Auxiliary was the presentation of a purse of gold to Mrs. Tilton, president for so many years, as an expression of their warm regard and appreciation, the occasion being the celebration of the fiftieth anniversary of her marriage with Colonel Tilton.

Diocese of Calgary.

ST. PETER'S CHURCH, Okotoks, has benefited by the efforts of the women's chancel guild, which has given substantial aid towards paying off the debt on the church.—ST. STEPHEN'S parish, Colchester, has developed rapidly during the last few years, and is now a centre from which four other mission stations are worked.—THE NEW Church at Didsbury being finished, Bishop Pinkham arranged for the dedication the Sunday after Christmas.—WORK ON the church at Valley City will be commenced early in the Spring.—THE BISHOP has received from the Rev. Arthur J. B. Dewdney, M.A., of London, Eng., an offer to become an honorary worker in the diocese. Mr. Dewdney will arrive next May, and will make his headquarters at Calgary.—DURING the past year there has been much activity in church building in different parts of the diocese.—ST. CYPRIAN'S, Lacombe, with St. Mary's, Ponoka (Rev. R. A. Robinson), are now self-supporting.

Diocese of Algoma.

CHRIST CHURCH, Port Sydney, recently received some handsome gifts from friends in Toronto, consisting of a brass altar cross and two brass altar vases. They were dedicated by Bishop Thornloe on the occasion of his confirmation visitation.

THREE OF A KIND

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"One day I was told of a case very similar to mine, and that the woman could find no relief until she stopped using coffee. I did not like the idea of giving up coffee, for I was very fond of it.

"Having read frequently of Postum, I determined to try it. It certainly made a great change in me. Those spells left me entirely.

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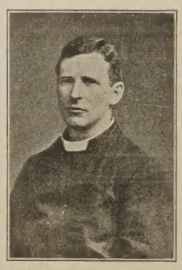

Father Waggett explains that the first essay in this volume—"On the Holy Eucharist"—was privately printed some years ago and is now revised and reissued with the other essays of the volume as a memorial to the late Bishop of Argyll and the Isles, who had urged publication. The other essays include: Four Shorter Papers on the Holy Eucharist; Bible Reading and the Treasure of the Humble; The Manifold Unity of Christian Life; Worship; Short Papers on Redemption, Resurrection, The Epistle to the Ephesians, Intercession, Temporal Blessings, Christmas; Envoy—a Dream.

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MUSIC

Editor, G. EDWARD STUBBS, Mus.Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.

[*Address all Communications to St. Agnes' Chapel,* 121 *West* 91*st St., New York.*]

We have been asked by a correspondent, "What is the best thing to use in the place of the 'Old Chant' for the *Gloria in Excelsis?*" The chief point we raised in our recent attack upon the "Old Chant" was that the Communion service should not be musically impoverished (especially on a great festival, like Christmas Day) by the substitution of this chant in place of the setting belonging to the "service" used for *Kyrie, Credo, Sanctus,* and *Agnus Dei.* Yet this substitution appeared on many of the recent Christmas music lists. The answer to the above question was manifestly a part of our criticism, and we thought we made the matter plain. If the service selected for Christmas happens to be "Stainer in A" the *Gloria* should be "Stainer in A," and not the "Old Chant." Of course this rule applies to *every* choral Communion. But on Easter and Christmas and other great festivals it applies with particular force. If for any reason it is thought advisable to sing very simple music at Holy Communion (in summer, for instance, or at other times when a full choir is wanting), easy settings may be obtained, with the *Gloria* in chant form. Novello & Co. publish several of these, and among them there are three very good services by Clemson. Settings of this kind are highly desirable where much dependence is placed upon congregational singing. And by using a simple service over and over again, a congregation becomes thoroughly familiar with it, not only with the *Gloria,* but with *Kyrie, Credo, Sanctus,* and *Agnus Dei* (the Clemson services, however, do not contain the *Agnus Dei.*)

In England the most popular congregational service for Holy Communion is Merbecke's, from the "Common Prayer Noted." In fact, the Merbecke *Gloria* may be said to be almost as well known in England as the "Old Chant" is in this country. This fine old service is, however, too severely ecclesiastical to become popular here, and it can hardly be called easy, although when continually repeated it can be mastered by the average congregation. The service by Simper in E flat has been found useful in many parishes—it is of the easy and "melodious" style, and can be quickly learned by the people in the pews. Another setting of this kind is the one by Steane in F. Unless we are greatly mistaken the widespread use of the "Old Chant" arose in this country at a time when choral Communion services were unknown, and the musical importance of the *Gloria in Excelsis* was consequently belittled. There were comparatively few complete settings to the service, and it became a fixed habit to sing the "Old Chant" and perhaps a very meagre setting to the *Sanctus.* We know of a number of instances where choirmasters have been ordered by their rectors to use the chant on the ground that the older members of the congregation liked it, and would "miss it" if not sung.

We would again commend to the consideration of the clergy the important series of services issued by Sir George Martin, entitled "Short Settings for the Office of Holy Communion" (Novello & Co.). There are nearly fifty settings now published, and there is not the slightest excuse for the musically depleted Communion services so commonly beard even in our large city churches, where facilities are by no means lacking for a full and dignified rendering of choral Eucharist. We would also call attention to the fact that in former times children disliked the Communion service. They were afraid of it, and looked upon it as a somewhat fearful thing, because there was no music, and nothing of a thanksgiving, or *Eucharistic* character about it! This is well understood by some clergymen, and the beautiful service known as Children's Eucharist is now coming into vogue.

A lengthy article appeared a short time ago in the New York *Times* on the subject of non-attendance of children at Church services in general. The claim was made that a ridiculously small percentage of children went to church. Among various opinions expressed on the subject was the following, by the rector of the Church of the Transfiguration:

"About four-fifths of our children attend Church service. We have children's services especially for them and they love to come. There is a children's Mass and celebration of the Holy Communion at 9 o'clock Sunday morning. There is a vested choir and a sermon for them, and they are made to feel that this is their own service. At 2:30 o'clock in the afternoon we have Evensong for them, with the full vested choir. Our children are taught the service and to attend regularly. This is a most important factor in Christian life. If children begin in this way, when they are adults they are not strangers to worshipping in the church. If Sunday schools were based on the Church system they might train the children to love Church worship.

"But often they follow the ephemeral methods of different superintendents. One superintendent has one method, and another has a different one. Having Church services for the children is better than having them trained by many superintendents and teachers. No method can equal that of having them attend Church service regularly. We have Sunday school, too, but that does not take the place of Church worship for our children. We must start children in the right way."

THE RESTORATION has been completed of the famous Jesse window in the old parish church of Llanrhiadr, near Denbigh, Wales, the cost of which nas been borne by Colonel Hughes of Ystrad, churchwarden of the parish. The beautiful historic window was, during the troublous times of the Commonwealth, taken down, hidden in an oak chest and buried in the neighboring plantation, and at the Restoration was replaced in the old church, the oak chest being still preserved. The work of restoration has been carefully and effectually carried out by the firm that had the work in hand. Every piece of glass was taken out, subjected to a cleaning process, and replaced with new lead. This fine old window being of such historic interest, its complete restoration has given great satisfaction, not only to the parishioners, but to Churchmen throughout the diocese of St. Asaph.

AN OLD Quaker lady, when asked what gave her such a lovely complexion and what cosmetic she used, replied sweetly: "I use for the lips, truth; for the voice, prayer; for the eyes, pity; for the hands, charity; for the figure, uprightness; for the heart, love."—*Church Helper.*

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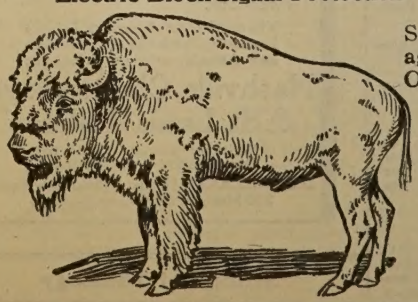

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